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MEMOIR,

READ BEFORE

THE HISTORICAL SOCIETY

1301

OF THE

STATE OF NEW-YORK,

DECEMBER 31, 1816.

BY EGBERT BENSON.

——— Cui (*muscæ*) NOMEN asilo
Romanum est, œstron Graii vertêre vocantes.—*Virg.*

SECOND EDITION—WITH NOTES.

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MEMOIR.

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THE subject of this Memoir, if so it may be termed, will be NAMES; chiefly names of places, and farther restricted to places in that portion of our country, once held and claimed by the Dutch by right of discovery, and by them named New Netherland; to be described, generally, as bounded on the east by the Connecticut, and on the west by the Delaware, and a space in breadth, adjacent to the farther bank of each, the extent of it not now to be ascertained, but, doubtless, as far as was judged needful to secure the exclusive use of the rivers.

Held by right of *discovery*—a right gravely questioned by some, and furnishing matter for wit and pleasantry to others; because, with deference to both, not justly apprehended by either. An understood conventional law between the maritime nations of Europe, to prevent interferences otherwise to be apprehended, that the discovery of territory should enure to the benefit of the sovereign by whose subjects made. The benefit, where the territory inhabited, a right, in exclusion of other sovereigns and their subjects, to purchase, from the uncivilized occupants, the SOIL; their right to which, recognised by the Dutch in the first instance, and afterward by the

English on the surrender of the colony to them, 1664, and ever regarded by both with the best faith. No grant to their own people without a previous *Indian purchase*, as it was termed—no purchase without a previous *license* for it—the sale under the superintendence of an authorised magistracy, in quality as guardians for the Indians; and hence, complaints from them of injury, either from their own mistakes, or from imposition in the purchasers, rare, notwithstanding we meet with a part of the consideration not more definitely expressed, than as consisting of "*some handsful of powder.*"

If asked, whence the inducement in selecting the subject, a mere research, furnishing little to please, perhaps less to instruct? My answer will simply be, that nothing relative to the history of COUNTRY—the soil that gave *birth*—"the place of our FATHER'S *sepulchres*"—"the *paternal* seats, our unceasing desire it *may be granted* us ourselves to *die* there,"—was never with others, and I trust will never be with us, wholly uninteresting. The English, when speaking of their country, call it *England;* when speaking of it, with emphasis or emotion, at times, *Old England;* still only its name on the map—the Dutch, when speaking of their country, always by a name peculiar to themselves, HET VADERLANDT, *the Father Land.*

The order to be observed, will be generally the primitive Indian, and the subsequently successive Spanish, Dutch, and English, names.

As authorities,* among others, a reference will be

* See Note III.

understood to be to the THEATRUM TERRARUM ORBIS of *Ortelius*, surnamed the *Ptolemy* of his time, published 1572; the NIEWEE WERLDT, *New World*, of *De Laet*, published in 1625, and the same work in Latin, published in 1633; the BESCHRYVINGE VAN NIEUWE NEDERLANDT, *Description of New Netherland*, by *Van Der Donck*, after a residence here of some years, published in 1656; and the BRANDENDE VEEN, *a burning pile of turf*, a collection of seacharts, with notes by *Roggeveen*, published in 1675; all of them, it must be admitted, imperfect, and in very many instances, erroneous, but probably not more so than others, who, at the same period, attempted the geography, and to borrow the appellation just cited, of this, to them, *New World;* from necessity, however, those named must serve as guides, aware, at the same time, *that while we follow, there must still be a reliance on our own circumspection.*

INDIAN NAMES.

IT may be a question, whether the Indians had *general* names for large tracts of country? The five nations, or, as heretofore, not unusually distinguished by us, *our* Indians as residing within our jurisdiction, the Mohocks, the Oneidas, the Onondagas, the Cayugas, and the Senecas, had no general name for their domain, or the parts of it, although separated by duly definite limits, the distinct property of each. The extensive, and, as relatively to them, south and southwestern region, including, at least, a portion of the Carolinas, they designated by referring to their

general name for its inhabitants, the country of the *Flat-Heads*. They waged war with them, and it would seem implacably so. Returning home from one of their expeditions, they brought off, to replace those lost among themselves in their fights, a whole people, the Tuscaroras, incorporating them into their confederacy as the sixth nation, and assigning them lands for residence, but withholding the power of alienation.

On the other hand, there is abundant reason to believe, that, *inland*, every distinct space, scarcely more extensive than a neighbourhood, and, *on the coast*, every river, bay, and cape, and every island, its contents not more than to serve as the abode of a single tribe, had a distinct name. Of the places on the coast, Tybee, Ocracock, Hateras, Roanoke, Currituck, Chesapeake, Chingoteague, Squan, Nevesink, Rockaway, Nantucket, with its secondary Muskegut, are those only still known to our mariners by their Indian names.

Montock, it is true, is Indian, but the appropriation of it, as a name for the extreme eastern point of Long-Island, is by the English, and probably since the reign of Queen Anne, the point appearing on a chart of the coast, dedicated to her son the Duke of Gloucester, without a name. It is the name of a peninsula denoted in a petition to the government in 1680, for a license to purchase it from the Indians, "as a tract eastward of Easthampton, called *Montauck*:" and we find it at the same period called *Montaukett*, and its sachem formally claiming before the governor and council, a right, and as *by conquest*, to sell the lands as far west as Matinicock. The peninsula is within the

limits of the town of Easthampton; the *whites*, the appellation generally in use with us, when intending to distinguish between ourselves and the Indians, exercising only a modified right of property, the right of pasturage; the remnant of Indians still there, enjoying the exclusive right of culture. The tribe was known as the *Mattowas*, or *Mattowaks*, or *Mattouwax*, all of which, however differently spelt or pronounced by the whites, doubtless purport the same name; but whether the tribe took their name from the place, or the place took its name from the tribe, is a question from which it behooves me to refrain. As of Dutch descent, I ought ever to have before me the *warning* from the "*mighty contests*," in the parent country of my family, on the question whether the hook catches the fish, or the fish the hook, and the parties accordingly distinguished as the HOECKS, and the CABELJAUS, the *Hooks*, and the *Cods*.

The immediate neighbours to this tribe were the *Shinnicocks*, who, and also at an early period, presented a sachem elect to the governor for his approbation; a solitary instance. At a treaty with the Oneidas, at Fort Schuyler, in 1788, they presented to the commissioners a lad, made a sachem the day before, and *Skonondo*, a respectable individual among them, as the guardian during his minority. The intent of the one ceremonial, the making a sachem, as furnishing an occasion for the other, the announcing it being understood, the keg of rum, the expected compliment in return, was not withheld.

From the mere suggestion by the Montauck Indians of a claim, *by conquest*, to the whole of the territory

between their home and Mattinicock, we are led to suppose they were numerous and powerful, the natural consequence a pre-eminence, and thereby their name in time becoming the general or national name for the Indians throughout the whole island. It was usual with the Dutch to speak of the MAQUAAS, and the English afterward by the name, as pronounced by them, the *Mohocks*, intending at the same time the whole confederacy. Our historian expresses himself, in the *text*, "all the Indians on Long-Island were in subjection to the *five nations*, and acknowledged it by the payment of an annual tribute," and concludes a *note* on the passage, that the tribute still continued to be paid to the *Mohocks*. Indeed, it is well known that *Mohock* was the standing *bugbear*, with the matron-squaws on the island to *frighten* their unquiet children, when *losing their patience* with them.

Nayack—The name of a place at the Narrows, on the Long-Island side: In the grant to *Cortelyau*, 1671, the land is described "as to begin at the *point* of *Nayack*, and to stretch along the bay," and hence Nicolls, who commanded the armament sent against the Dutch here, dates his summons of surrender to the town, "on board his Majesty's ship the Guyney, riding before Nayack." The lands, the western bank of the river, for a few miles northward from the Tappan meadows, known by the same name, *Nayack*. The bay, between the GEELE, *yellow*, and the ROODE, *red*, Hook, still retains its Indian name, *Gawanus*.

Our island of *Manhattan*, or as pronounced by the Dutch, and spelt by the whites of New-England, and both prefixing the article *the*, *Manhadoes ;** and the like observed by Stuyvesant in his answer to the summons to surrender, "*the* Manhattans," and in the articles of capitulation, signed at the governor's Bouwerie, *Farm*, still in the family, the road or *lane* leading to it, known as the Bouweriesche Laening, corrupted to *Bowery-Lane*, now *Bowery-Street*, the town and the inhabitants are mentioned as the "town of Manhattans," "the town of *the* Manhattoes," "the townsmen of *the* Manhattans."

A marsh or swamp extended across the island, from between where Canal-street terminates at the North river and the space of the shore of the East river, the portion of Cherry-street between James and Catharine streets. Cherry-street, so called from being laid through a public garden, with a bowling-green in it, called *Cherry-Garden*, having a front on the East river of 384 feet, and extending in the rear to the meadow of Wolvert Webbers, the property of Richard Sacket, *Malster ;* the western side of his malt-house the line of the eastern side of Roosevelt-street there. James-street, called after Jacobus, *James*, Roosevelt, and Catharine-street, after Catharine, the wife of Hendrick Rutgers, proprietors, at the time, of the grounds through which they were laid.

There was a large pond, or Kolck, in the marsh

* See Note IV.

about midway between Broadway and Chatham-street, and a stream, or "*rivulet*," from it, running eastward, and crossing Chatham-street, between Pearl and Roosevelt streets, and there a bridge over it. The English pronounced the word KOLCK, as if consisting of two syllables, KOL-LICK, and the waters from the adjacent high grounds *collecting* in it, an etymologist, not long since, chose to imagine the true original name to have been an English one, *Collect;* and, the pond having lately been filled up, thence the name of a street passing over the space it occupied, *Collect*-street. The pond, besides being referred to very generally as emphatically the KOLCK, was distinguished by the appellation of the VERSCHE WATER, *Fresh Water*, and which was also at times applied to the stream. A part of the description of a piece of land, in an ancient conveyance, is "being beyond the *Fresh Water*," and then farther denoted by its Indian name, *Warpoes*. Also a piece of land on the north side of the island Manhattans, called by the Indians, *Muscoote*. The Indian name for the grounds now known as *Greenwich*, the name given to the place by Captain, afterward Sir Peter, Warren, when on the station here, and purchasing them, was *Sapokanikan*, and, in like manner, as *Manhadoes*, retained in use by the Dutch, and spoken of as a distinct place, so that the skippers when, in coming down the river, they had turned *Sapokanikan* Point, would express themselves, "they were in sight of *Manhadoes*." The Indian name for the extreme southern point of the island, to be considered as the point on the shore dividing between the waters of the two rivers, was *Kap-se;* and also in

familiar use with the skippers, when intending to mention, with some precision, the time at which they passed from the one river into the other. From those of the above circumstances having relation to Indian names, and perhaps the passage from De Laet, to be instantly cited, also considered, may not the conjecture be hazarded, that *Manhattans*, or *Manhadoes*, was the name of a tribe of Indians, and the peninsula, on the hither side of the *Fresh Water*, their exclusive or separate place of abode?

Our river—"The great river of New Netherland," says De Laet, "is by some called *Manhattes*, after the nation of Indians who dwell near, or at, the beginning or mouth of it." This is no otherwise giving the name of the river, than by referring to the name of the tribe of Indians at its mouth.

The Sieur Des Monts led a colony from France, in 1604. He entered the Bay of Fundy, thence thereafter at times known as *French* Bay; visited a harbour which he called *Port Royal*, now *Annapolis;* and afterward making the circuit of the bay, and returning along the western shore, came to a river the 24th June, and it being the festival of the Baptist, gave it the name of *St. John*. Sailing farther westward, he entered the Bay of Passamaquoddy, and landed on an island in a river emptying into the bay, and gave it the name of *St. Croix*. There will be a reference in the sequel to the history of these colonists, as furnished by L'Escarbot, who was there two years thereafter; it will be here only farther mentioned, that of the whole number, seventy-nine persons, thirty-five died during the winter, of the *scurvy*,

spoken of as a disease not known before, and, as it would seem, attributed to the extreme coldness of the climate. "From April to the middle of December," says Champlain, in De Laet, "the air of Canada is healthy, but January, February, March, are unhealthy, and you are then severely afflicted with the scurvy." He came out with Des Monts as his geographer, and went afterward to Canada, and probably the first who explored the lake still bearing his name. In the account of the voyage, as taken from his own publication of it, speaking of the river in the Bay of Passamaquoddy, he calls it the river of the *Etchemins;* in like manner with De Laet, designating it by referring to the name of the tribe of Indians inhabiting its banks, it having, but of which he was not informed at the time, an Indian name, the *Scudiac.*

The Indian name of our river is *Sha-te-muc.* Here, however, not having general tradition, or written document, to warrant me, it is proper I should state, and so submit, my authority.

In 1785, I met with a person of the name of Rouw; his parents were of the German families, who came over in 1710, under the protection, and at the expense of Queen Anne, and settled on a tract of six thousand acres, within the limits of the Manor of Livingston, heretofore known as the *German Camp*, now *German Town*, purchased for them, it being intended they should raise hemp, and, the pine then abounding in the vicinity, make tar, for the use of the navy. In the conversation with him, he told me his father, at a very early day, parted with his farm in the Camp, and took a lease for one, from the proprietor of the Ma-

nor, at a place called, by the Indians, *Stissinck*, about twelve miles from the river; that the family were, as it respected white neighbours, for a long time, almost solitary; that their chief intercourse was with the Indians, who were still numerous there; that the Indian boys were his play-fellows, so that, as he grew up, the Indian became as familiar to him as the German, the language of the family. Among other inquiries, I asked him if he knew the Indian name of the river? He replied, he did; it was *Sha-te-muc*. With a view to ascertain whether he was not repeating only individual hearsay, I asked him how he came by the knowledge of the name? He replied, it was always called so by the Indians; that, when going to, or coming from, the river, they would say they were going to, or had come from, *Sha-te-muc;* in short, that he had come to the knowledge of the Indian name for it, in the same manner he had come to the knowledge of the name by which it was known by the whites, the *North River*. I then mentioned, that, possibly, it was the name for a portion of it, a reach in it, there; he replied, it was usual with him, when a young man, and the deer scarce in the *Tackhanick* mountains in the neighbourhood, to go and hunt with the *Wiccapee* Indians in the *Highlands*, and the river was known to them by the same name. I was a stranger to him personally; but when I resided at Red-Hook, in Dutchess County, at a previous period, I knew several of the family, and they were respectable; his recollection and judgment were entire, his appearance decent, and his deportment proper. I might have saved myself the necessity of the surmise to him, that

possibly it was only the name of a portion of the river, had it occurred to me, that the Indians, using the same language, have the same name for a river throughout its whole length. An Indian meeting a white man on the confines of Canada, asked him where he came from? He told him from Connecticut river; the Indian, instantly extending his arms laterally from him to the utmost stretch, as the expressive gesture, repeated the name *Connecticoota*, adding its meaning, *Long River*.

Croton River—supposed to be the mispelling of the name of an Indian, probably the proprietor of the lands at the mouth of it, as we find it, in very early documents, in the genitive, Croton's River. In an Indian deed, 1685, the river is called *Kitchawan*, and the lands adjacent to it, on the south, *Sincksinck*.

Schenectady—A tract within the limits of the Colonie or Jurisdictie of Rensselaerwyck, extending from the river in a northwestern direction, a mile in breadth, was formed by the Dutch government into a separate *Jurisdiction*, known as the Jurisdiction of *Schenectady*, the name of the five nations, for the site of the only settlement, at the time, within it, the Dorp, or village of Beverwyck, on the bank of the river, and its meaning *on the further side of the pine wood*, denoting its situation relatively to them. The license from Stuyvesant to Van Curler and his associates, to purchase the lands, described in it, as "the well known Flatt lying behind the Fort Orange, landward in," is dated in 1661. The term *Flatt* has obtained among us as a translation of the Dutch Vlachte, when used to denote lands on a river by

alluvion. This Flatt was, at the time, distinguished by the Dutch as the GROOTE, or *Great*, VLACHTE. The Indian name for it, *Oronowaragouhre*. It was instantly settled by the whites, and their village considered as within the *Jurisdiction* of *Schenectady*. Nicolls, very shortly after the surrender of the colony, erected the Jurisdiction into a city, giving it the name of *Albany*, after the Scotch title of the Duke of York, but restricting its western extent to sixteen miles from the river; the residue however, and especially as it regarded the settlement at the *Great Flatt*, which would otherwise, if so to be expressed, have become extraparochial, was considered as still subsisting as a *Jurisdiction*, and no new one being assigned to it, the name of *Schenectady* of course continued to be used; and the *Schout* or *Sheriff* as still in office; and at the moment happening to reside there, we accordingly find the following entry in the minutes of the Council, 15th October, 1675, "Sanders Leenderts Glen, and Ludovicus Cobez, Schout of Schenectady, appeared with a request from their village for a patent. Ordered, that they have a patent for the land about and above Schenectady. The BOWERYS, or Farms, at Schenectady, are to pay for each of them, containing twenty morgan, and in proportion, four bushels of wheat, as a quitrent. The magistrates of Schenectady to have liberty to impose a levy;" and thus the name was transferred from the *Schenectady* of the five nations to their *Oronowaragouhre*.

Nachtenack—The Indian name for the point of land, the site of the village of Waterford, and sold at an early day, and the grantees denoted in the deed,

by the names of Gozen Gerritse, and Philip Peterse, the last syllable, se, an abbreviation of sen, varied from zoon, *son*, the Christian name of the father of the one being Gerrit, and of the other, Peter, and their surnames, Van Schaick and Van Schuyler. Taking this species of *Patronymic*, and using it as a surname, a practice our Dutch ancestors brought over with them, and it has now, in some families, become the permanent surname: Instances—the Myndertses, the descendants of Myndert Van Everen; the Leffertses, of Leffert Van Haagewout; the Martenses, of Martin Schenck; the Rikertses, abbreviated to Riker, of Rikert Lent; the Remsens, of Rembrandt, abbreviated to Rem, Van Der Beek,—with some the English *son*, as being of the same import, has been substituted for the Dutch *sen:* Instances—the *Johnsons* of King's and Ulster counties; the *Gerritsons;* the *Evertsons;* the *Bensons;*—with a number of our Dutch families, the preposition Van, *of*, as a part of the surname, has gone into disuse: Instances—the Van Ten Broecks, the Van Gansevoorts, the Van Varicks, the Van Kouwenhovens, and in the family of Philip Peterse Van Schuyler, already named, the use of it probably ceasing with him, as it does not appear to have been used even by his son, Major *Peter Schuyler*, "distinguished," says our historian, "for his singular bravery and activity in the defence of his country. In the summer of 1691, he, with a party of Mohocks, passed through the Lake Champlain, and made an irruption on the French settlements at the north end of it. *De Callieres*, the Governor of Montreal, to

oppose him, collected a small army of eight hundred men, and encamped at *La Prarie*. Schuyler had several conflicts with the enemy, and slew about three hundred of them, which exceeded in number his whole party; he succeeded to the influence and honours of Van Curler. Whatever he recommended or disapproved, had the force of a law with the five nations; and they afterward addressed the Governor of the Colony by the title of GORAH QUIDER, instead of *Peter*, which they could not pronounce, GOVERNOR PETER." The *nick-name* formerly much in use with the Dutch here: Instances—the residence of JAN ROODHAER, a little freely translated *Foxy-head John*, referred to in a grant, his name, though somewhat anglicised in spelling, VAN SALISBURY; a grant to JACOB FLODDER, *Jacob* RAFTER, his occupation on the river, his name GARDINIER. VADER KEES, *Father Cornelius*, the plaintiff in a suit, his name JANSEN. A few families, descended from *clergymen*, still using the surname as Latinised by their *classical* progenitors: Instances—GOETIUS, POLHEMIUS, CURTENIUS, MANCIUS, BOGARDUS.

Our names for the five nations, are not their names in their own language; they are the names by which the Indians inhabiting the banks of the river, the *Mohegans*, or, as pronounced by the Dutch, MAHIKANDERS, denote them, and being those first communicated to the whites, they have retained them in use: Their names, in their own language, are, the *Mohocks*. Te-ka-te-righ-te-*go*-ne, *Council of two Bands*, alluding to the two clans, or *castles*, of them, the one at Fort Hunter, so called after Governor Hunter, the other at

Fort Hendrick, so called after their distinguished chief, usually known as King Hendrick, who fell in the battle at Lake George, 1755; the *Oneidas*, Ni-ho-ron-ta-*go*-wa, a *great tree*; the *Onondagas*, Ro-tigh-re-a-na-*gigh*-ta, *carrying their houses on their backs*; the *Cayugas*, Sho-ti-non-no-wen-te-*wee*-ne, the *great pipe*; and the *Senecas*, Ya-te-ho-ni-non-hagh-*hon*-te, the *people at the end of the house*. A peculiarity to be noticed in these names, dwelling on the *penultimate* syllable: A few farther instances—names of *places*—Mo-non-ga-*he*-la, Wa-ma-na-pa-*qua*-sick, Ca-nes-ti-gi-*u*-ne. Names of *persons*—An-na-ta-*kau*-les, a *taker of towns*, the name of the Five Nations for General Washington; Ta-ha-ne-yc-a-ta-*kau*-ye, *ancient his legs*, their name for General Schuyler—I have placed thee, my friend, by the side of him who knew thee, thy intelligence to discern, thy zeal to promote, thy country's good, and, knowing thee, prized thee. Let this be thy eulogy. I add, and with truth, *peculiarly* thine. Content, it should be mine to have expressed it.

There will be a farther occasional mention of Indian names in the sequel.

SPANISH NAMES OF PLACES.

The Spaniards were the first Europeans who gave names to places on our coast. There were upwards of thirty in number, between Cape Florida and Cape Cod. Florida itself, and St. Augustine, St. Lucia, Caneveral, St. Juan, Matanzas, and Roman, or more properly Romana, only are found on the charts of the

present day. A few of the others will be noticed. A Cape is laid down as in latitude 36, with the name of TRAFALGAR, and was subsequently farther denoted by the Dutch as the southern point of Virginia on the Ocean. They named the Chesapeake *the Bay of the Mother of God;* the Delaware, *the Bay of All Saints;* and the Hudson, *the River of the Mountains.*

Who the Spanish voyagers were, and whether the same who gave the name of *Campo Bello* to an island in the Bay of Fundy, or of *Tremont* to the Peninsula of Boston, from the *three eminences* in it, cannot now be ascertained, at least not without more research than the success of it would recompense. There is no trace of their having landed in our vicinity. Indeed, according to Van Der Donck, it is scarcely to be believed their ships were even in sight from the shore. "This country," he says, "was first found and discovered by the Dutch, in 1609, when a ship, the Half Moon, was fitted out by the East India Company, to seek westward for a passage through to China. Henry Hudson was the master and supercargo; an Englishman by birth, but who had long abode among the Netherlanders, and then in the service and pay of the East India Company. That it was first discovered by the Netherlanders is evident from this, that the Indians, or *Natives*, of whom there are many still living, and so old as to remember it, declare, that before the arrival of the ship Half Moon, they did not know there were any other people in the world so unlike them as being more *hairy*, much less so far otherwise differing from them in kind and fashion, as our

nation. There are some who maintain that the Spaniards were in this country many years before, but, finding it too cold, left it; but I could never understand so from the Indians."

Notwithstanding what Van Der Donck here relates, I cannot forbear from the conjecture that they approached so near as distinctly to discern the opening, *the Narrows*, and concluding it to be the entrance into a river, and Nevesinck and Staten Island being the only land on the coast apparently *mountainous*, thence the name, the *River of the Mountains;* for although I give the passage entire from him, I am not therefore to be understood as giving it unqualified credit. He was a Dutchman, and doubtless penned the passage in asseveration of their title to the river as the first discoverers of it; and it does not require an attendance of a whole half century on courts of justice to learn, that where interest, or wish, or not less ill, than good, will, or even only the vanity of narrating, to show we know something not known to others, or the absence of heed, or any other of the varieties of human frailty, there *how sparing of belief.*

To a point now known as *Sandy* or *Monemy Point*, a point on the hither shore of the peninsula of Cape Cod, they gave the name of Cape *Mallebarre.* The Dutch called it Ongelukige Haven, *Unlucky Harbour*, probably intended as a translation of the Spanish name. The name *Mallebarre* had ceased to be known until the hearing before the commissioners in 1798, to determine the River St. Croix, intended in the treaty of peace which closed the war of the Revolution, when

L'Escarbot being read in proof, and he mentioning it, the knowledge of it was revived, and it has since found its place on the Charts of the Coast of Massachusetts.

It will be recollected, that we have spoken of the voyage of Sieur des Monts in an attempt to plant a colony, of his landing on the Island of St. Croix, and the loss of a number of his followers by death during the winter: the history of the survivors is briefly related in the following extract from L'Escarbot, and to which we have alluded. "The season being passed, the Sieur Des Monts, tired of his sorrowful abode at St. Croix, determined to search for another port in a country more warm and more to the south; and having seen the coast of Mallebarre, and with much labour, and not finding what he desired, he determined to go to Port Royal, to make his stay there, and wait until he should have the means to make a more ample discovery." The French permitted to come as far as Mallebarre,* and then, instead of landing to abide there, or pursuing their voyage farther, they are to discern it as more eligible to return to Port Royal. What a Providence! Continuing their course westward a few leagues farther, would have discovered to them the Bay of NASSAU of the Dutch, with the *Garden* Island, the *Aquiday* of the Indians, the *Rhode-Island* of the English, in its bosom, its western coast the country of the *Narragansetts*, the Land of Pasturage, the Land of Milk. What might not have been now the condition of these our happy re-

* See Note V.

gions, "if we knew it," had they been peopled by French instead of English colonists! Our free forms of Government; next to the revelation of himself, the best gift from the Deity to man during his stay here! When the present Constitution* was vouchsafed us, the Representatives of the nation, peculiarly so denominated, in their Address, to the MOST BELOVED CITIZEN, What an appellation! With what hearts bestowed! in answer to his speech to the Congress, at the opening of the Session, avowed "*the responsibility on us for the destiny of Republican Liberty.*" We selected and reserved on whom the ultimate *hope* for Man, whether capable of a free Government, a Government elective throughout, a self Government, a Government, the administrations of it, for their rectitude, and otherwise for their wisdom, depending on his own volitions, his own prudence, the latter taken as implying "the constant presence of Deity with us," is to rest! Should we succeed to fulfil it, and would it were not possible we should not, what of national "*Reproach*" must we not, in the course of the *Probation*, have escaped, what of national "*Exaltation*" shall we not have obtained!

DUTCH NAMES OF PLACES.

THE Dutch called the Delaware the *South*, and the Hudson the *North*, River, from their relative situation to each other. They appear also to have been known by two other names, to be considered perhaps as their

* See Note VI.

legal names, Prince MAURITS's and Prince HENDRICK's, Rivers, after two Princes of the House of Orange. The name of MAURITS has since become appropriated to a small river, issuing into Delaware Bay on the eastern side. They used the word KILL in two senses; in one, as the same with the English word *Creek*, an arm of the sea or of a river; the other as importing a *Stream*. MESPAT KILL, originally Indian, but retained in use by the Dutch, *Newtown creek;* MAQUAAS KILL, Mohock *River*. The SCHUYLKILL still retaining its Dutch name, the translation *hiding* Creek, perhaps more strictly *sculking* Creek; SCHUYL TE HOUWDEN, when applied to Debtor, the same meaning with *Latitat* in the process. The BRANDYWINE River and Banks retain their Dutch name. BOOMPTIES HOECKS, *tree* point, corrupted to *Bombay* Hook. *Whore Kill* and *Reedy Island*, literal translations of their Dutch names. The southern cape, HINLOPEN its Dutch name, a common surname; a Francis HINLOPEN laid the first stone of a public weigh-house in Amsterdam, 1668. The northern cape MAY, *Mey*, also known as Cape CORNELIUS, named after Skipper CORNELIUS JACOBSE MEY. The first inlet without the cape on the New-Jersey shore, the BEERE GAT, the *Bear Gut*. The word GAT, when used in a nautical sense, the corresponding word in Dutch with *Gut* in English when used in the same sense. The channel between the buoys leading into the Texel, is called the GAT. The passage between the Island of GOEREE and the Main on their coast, the GAT of GOEREE. The English speak of the *Gut* of Gibraltar, the *Gut* of Canso; and every inlet from

the sea, through the beach into the bay on the southern shore of Long-Island, is spoken of as a *Gut*. Van Der Donck expresses himself, "besides fine bays and rivers, there are also convenient GATEN to those who are acquainted with them, but at present not navigated, especially the BEERE GAT." Great and little *Egg Harbours*, translations of their Dutch names. BARNE GAT retaining its Dutch name, an abbreviation of BRANDENDE GAT, the *Breaker Gut*. The Dutch lexicographers have interpreted BRANDENDE, when importing a *breaking* of the *sea*, into Latin, by *fervor maris;* but BRANDENDE also importing *burning*, and GAT *Hole*, we find the inlet laid down in the English chart heretofore referred to, by the name of *burning hole*. *Sandy Hook;* the Dutch generally called it the SANDT PUNT, and it is also mentioned as the SANDT HOECK, and for some time called by the English *Sandy Point*. The island under the Long-Island shore, to be considered as the northeastern chop of the entrance from the sea, BEEREN Island, *Bear* Island, but the soil being of the kind denominated by us *Beach*, barren, hence corrupted to *Barren* Island. To an Island immediately westward of it they gave the name of CONYN's Island, *Coney* Island; CONYN, a Dutch surname still remaining among us;—from the name *Coney*, there are already symptoms of the beginning of a tradition that it once abounded in *Rabbits*. The *Narrows* they called the HOOFDEN, their name for the *forelands* on the British coast, literally *head* lands. The names of the towns in the vicinity, UTRETCHT, BREUCKELEN, corrupted to *Brookline*, and AMERSFORT, changed to *Flatlands*, denote the District in the *Father Land*, furnishing the

first settlers. Gravesend settled, and in Dutch time, and under a Dutch grant, by some families immediately from England—a Lady Deborah Moody, the Dido, leading the colony. *Flatbush;* a corruption, and may also serve as a translation, of its Dutch name, VLACHTE-BOS—its primitive Dutch name, MIDWOUT, *Midwood*,—why or whence changed, does not appear. A conjecture is offered, that BREUCKELEN and AMERSFORT were, from their proximity to the waters, earliest settled, and a space intermediate and about equidistant between them remained as WOUT or BOS, *Wood*, and denoted as the MID-*wout*, and the Bos on the *Plain* or VLACHTE, the site of the present village of *Flatbush*, as to be distinguished from Bos, or *Wood*, on the contiguous GEBERGHLE, or *Ridge*, came to be designated as the VLACHTE-BOS. RUSTDORP, the Dutch name for *Jamaica*, say *Tarrytown*. Coe and his associates, in their application, 1656, to Stuyvesant, for the lands there, represent themselves as "living at a new plantation, near the *Beaver* path, called *Jemaico*"—hence the subsequent *Jamaica*. We find the Dutch VLISSENGEN, in the English *Flushing;* and the ARMEN BOUEREY, the *Farm*, purchased by the Deaconry of New-York, for the use of the poor, in an intended translation of it, the *Poor Bowery*. The Dutch called the Bay bounded on the south by the Ocean, on the east by Long Island, on the north partly by the mouth of the Hudson and partly by the shore of New-Jersey, and on the west wholly by the shore of New-Jersey, and Staten-Island considered as lying within it, *The Great Bay of New Netherland*, and so called, as Van Der Donck expresses it, "*propter Excellen-*

tiam," eminently *the Bay*. Newark Bay, from its relative situation to the Great Bay, they called HET ACHTER CUL, literally the *Back* Bay; CUL, borrowed from the French *Cul de sac*, and also in use with the Dutch to signify a bay. ACHTER CUL, found in very early writings in English referring to it, corrupted to *Arther Cull's Bay:* the passage from it into the Great Bay they called HET KILL VAN HET CUL, *the Kill of the Cull*, finally come to be expressed by *the Kills*. A reef in the Bay, not far from the mouth of the Kills, ROBYNS RIFT, *seal reef;* the seal heretofore frequently taken in the Bay, and ROBYN, a name with the Dutch for it. The name of the reef corrupted to *Robbins Reef*. The *Strait* between the Bay and the Sound, the latter also occasionally distinguished by them as the *Great Bay*, they denoted from its relative situation to the other two rivers, as the *East* River; the island at the entrance of it they called NOOTEN Island, *Nut* Island, corrupted to *Nutten* Island, the name by which it was known till within the last fifty years, when it began at times to be spoken of, or referred to, as the *Governor's* Island, it having, from the beginning, been reserved for the use of the *Governor*, and hence its present name exclusively *Governor's Island*. Long Island retains its Dutch name translated; and a *legal* name was assigned to it by an act of Assembly, 1693, the Island of *Nassau*. STAATEN Island retains its name with a slight variance in the spelling, *Staten* Island; an island of the same name on the coast of the district of Maine.

Among the first who came over, not improbable the very first as husbandmen, were some families of *Wal-*

loons. A child born in 1625, named Sarah, the parents, Walloons, of the name of D'Rapalje. The blessing of the relations of Rebecca seems to have rested on her; the *mother* of *thousands*, at least, in succession from her, in King's County. A tradition in the family, that she was the first *white* born here, and that, induced by the circumstance, the Indians gave to D'Rapalje and his brethren, like the other French who followed them in the same century, forsaking their *country* not to forsake the *truth*, the lands adjacent to the bay, hence named HET WAALE BOGHT, the *Walloon Bay*, corrupted to the *Wallabout Bay*. Besides D'Rapalje, the names of Le Escuyer, Duryee, La Sillier, Cershou, Conseiller, Musserol, and others, still to be found there, or in the vicinity. Extract from the Journal of the Dutch Council, 1656 :—" Sarah Jorison, the first born Christian daughter in New Netherland, widow of Hans Hansen, burdened with seven children, petitions for a grant of a piece of meadow, in addition to the twenty morgen granted to her at the Waale Boght." The settlement also denoted, at times, as MARKWYCK, *Marketwyck*, and the adjacent Tract, then still a wood, as BOSWYCK, tolerably translated by *Bushwyck*. The Dutch WYCK is still to be traced in the English *Greenwich*, *Ipswich ;* when applied to a city, the Dutch used it as a substitute for the English *Ward*.

To digress for a moment—

Winter wheat to be taken in payment at five shillings, and summer wheat at four shillings and sixpence, per bushel—1675.

Wampum—six white to pass for a STUIVER or penny, and three black at the same rate—1672.

Bond for 1600 guilders in Wampum—1672.

Mexico plate to pass at the rate of *six* shillings, and *Peru* at the rate of *five* shillings, per eighteen penny-weight—1675.

110*l.* in pieces of eight, at six *shillings*, *New-England* money, each, the consideration for a lot—1668.

A grant for a *tobacco* plantation at the WAALE BOGHT—1643.

20 Guilders in Wampum equal only to 10 Guilders in Holland money.

A ship arrived in Holland from New Netherland, laden with *tobacco* and some peltry—1661.

A conveyance for a farm at MESPAT KILL, with the habitation and the *tobacco* house—1665.

750 guilders in *tobacco*, the consideration in a conveyance for a lot; 932 pounds weight of *tobacco* raised on a farm; and an action for 400 pounds weight of *tobacco* and 2 STUIVERS—1667.

2100 pounds weight of *tobacco*, the consideration for half of a farm on the Delaware; and a mortgage of half a crop of *tobacco* on the ground: and, at the same period, more acres of *peas* than of *wheat* returned in the inventories of estates of persons deceased; and hence, perhaps, the apparently high price of the grain.

Madeira wine one shilling and ten-pence a quart, and rum two shillings and four-pence a gallon—1675.

Total of the assessed value of estates in the city, 1668, 78,231*l.*, and a tax of a penny half-penny in a

pound to be levied on it; the total of the value, 1815. 31,636,512 dollars.

To return to our subject—

The name of the point opposite to the WAALE BOGHT, one of the chops of our harbour, CURLER'S Hook, and still retaining it, and so called after ARENT VAN CURLER, the same already mentioned as the predecessor of Schuyler in influence and honour with the five nations. He purchased the farm or plantation there in 1652, and as denoted by its Indian name *Nechtank*, and afterwards removed to Albany, and was drowned in Lake Champlain, and hence the Dutch thereafter called it CURLER'S Lake. "It is in honour of this man, who was a favourite of the Indians," says our historian, "that the governors of New-York, in all their treaties, were addressed by the name of *Curler*," or as generally spelt, *Corlear*. His widow took out administration of his estate by her name before marriage, JUFFROUW, *Madam*, ANTONIO SLAGHBOOM; always the privilege* of the Dutch wife to resume it at pleasure, to show her *descent*. Pride! vanity! granted, Sir "Valour and Contemplation," and—*what then*?

A point in the narrow part of the lake, they called the KRUINE PUNT, corrupted to, and which may also pass for a translation of it, *Crown Point;* the word *crown* understood as intending the *crown* of the *head;* more properly, however, *Scalp*, or *Scalping*, *Point*. The historian speaks of it "as the place whence the French sent out their *scalping* parties." The French

* See Note VII.

called it *Fort Frederick*. To *Ticonderoga*, the Indian *Meeting of Waters*, they gave a name apparently singular, *Carillon*, a *chime of bells*. To Lake George, a name importing, the Lake of the *Holy Sacrament*.

The Dutch name for a small bay or cove, on the East River, about two miles above Curler's Hook, DEUTEL BAY, corrupted to *Turtle* Bay. When the head of the cask was farther secured with *pegs*, they would say the cask was GEDEUTELT; the pegs were short, but at the base broad; the Bay narrow at its entrance, broad at the bottom; the supposed resemblance between the bay and the peg, the supposed origin of the name. The Point, about the same distance farther, they called HOORN'S HOECK, *Horn's Point;* there is a point in the Thames of the same name, but pronounced there in plainer English, "the word *unpleasing* to the *married* ear."

THE ISLANDS IN THE RIVER.

THE Dutch name of the first, VARKEN, *Hog* Island, its *legal* English name *Manning's* Island, so called after the proprietor of it once, the unfortunate Captain John Manning, "whose sword was afterward broken over his head in public, before the City Hall, for treacherously delivering up the garrison to the Dutch, 28th July, 1673." The next two islands, GROOTE, and KLEYNE, BARENT'S Islands, corrupted to *Great* and *Little Barn Islands*. BARENT, a Dutch Christian name. *Barent* Janse, overseer of the Island under the West-India company. Little *Barens'* Island, granted to Delaval, 1669; a piece of meadow released

to him on the north side of *Barent's Isle;* a piece released to him on the south side of Little *Barent's* Island. The tract between Harlem River and the large stream next eastward, BRONCK's Land. JONAS BRONCK, the first proprietor of it:—the passage between it and Little Barn Island, called BRONCK's River, and the stream also, as the lands on its banks became settled, afterward denoted by, and still retaining, the same name. The Dutch name for Westchester, OOSTDORP, *Easton;* and a district adjacent to it, not now to be defined, VREEDLANDT, *Peace Land.* The islands, the GESELLEN, their Dutch name translated, the *Brothers.* The passage between Long-Island and Great Barn Island, the Dutch called HET HELLE GAT, corrupted to *Hell-Gate*, and finally to *Hurl-Gate.* I have shown what GAT imports in Dutch, when used as in the present instance, so that HELLEGAT may be interpreted either *Hellgut*, or the *Gut of Hell.* De Laet, in his Latin work, has it *Inferi os.* When a ferry was, within a few years since, about to be established from HOORN's HOECK to Long-Island, and a dock being necessary for a landing or stairs, the persons employed to build it, having finished it, a duty of humanity still remained, *the traveller was to be directed in the right way;* they accordingly put up a hand or guide board, where the road turns off from the main road, with the direction coarsely painted on it, no matter how *coarsely*, it was *plain enough for all to read it*, "THE ROAD TO HURLGATE FERRY," and this the origin of the name *Hurlgate.* That they should be offended at the first syllable in the name *Hell*gate, may perhaps be ac-

counted for: they may have considered the use of it, unless in open reprehension of themselves, or in rebuke of others, as *naughty*, having been so *trained in their youth;* or they may have been apprehensive, that being too familiar with the name, might tend to render the place too familiar, and so take off from the *dread* of it; but why they should adopt *hurl* as the substitute cannot be conceived, inasmuch as a gate, so far from *hurling* or hurrying us through, may, at times, perform to us one of the best offices of a friend, *to stay or check us in our career of more haste than good speed.* Perhaps the dockbuilders *never thought so far;* and I am fearful, that however inclined we may be to find a motive for them, we shall, after all, be obliged to say, that when they undertook to *amend* the name, *they went beyond their dock.* But the persons most to blame are the editors of our public papers. It will be acknowledged they have it in their power to give currency—limit it for the moment to *names;* it ought, however, to occur to them, that all power implies trust for the due exercise of it, and they speak as familiarly of going, and coming, through *Hurlgate*, as they do of going out of, and coming into, *Sandy Hook.* I pray, however, I may not be considered as taking it upon me to be their censor—far different from it; for notwithstanding the carpings of some, who love to be ever finding fault, that, not unfrequently, their facts are *not the fact*, their reasonings *not logic*, their praise *sickening*, their dispraise, as to the manner of it, the reverse of *good manners*, their wit, omitting to remember "that *mediocrity* in wit was never permitted in any," their best excuse; and not-

withstanding the sneers of others, that at times they are so sententious, so sagacious, so profound, as to be wonderful, I say, and say it with sincerity, may they flourish; *without newspapers, numerous and free, we are without Liberty;* the growth even of weeds indicates soil and season; I, however, prefer another illustration more courteous and not less apt—the richest harvest must have its straws to sustain it. The English *Hellgate* has been so long peaceably in possession, I am content it should remain so. I have no desire to go back either to Dutch language or Dutch law; not to the one because not better than the English, nor to the other, because not so good. The Dutch took the civil law of Rome; there they erred; they should have taken the common law of England—The trial by jury!—How the law? To be declared by the judge, hence ever to be a *man of the law.* How the fact? To be found by the *unanimous* verdict of a jury to be taken from the *Laity* of the place at large, to be kept together *in private,* until agreed; and in the discretion of the judge, in the mean time, to permit sustenance to be furnished them. How the inquiry? In open court before the judge, by the oral testimony of the witnesses, the jury to notice their demeanour and appearance, and, if requisite, they to be confronted. How the evidence? Under the control of the judge as incident. How if the judge err? An exception to be taken to his opinion, and the error examined elsewhere. How if the jury mistake in their verdict? In the sound discretion of the judge to set it aside, and award a new trial. How if a juror happen to be returned not standing indifferent between the parties?

To be challenged, and the challenge to be instantly tried by triers, to be elected by the judge, and, where *life* in jeopardy, the accused privileged to challenge a due number *peremptorily* and no *cause* of challenge required—all this of human contrivance!

"In the year one thousand six hundred and fourteen," says De Laet, "the ship of Skipper Adrian Block took fire by accident, and he built here a YACHT of thirty-eight feet keel, forty-four feet and a half on deck, and eleven feet and a half beam, with which he sailed through the HELLEGAT into the *Great Bay*, and visited all the places thereabout, and went in it as far as Cape Cod;" and I shall intend him to have been the first who passed through the GAT, and that, wherever they were given, he gave the Dutch names to the places he visited.

If he went through at about two thirds flood, and either at the full or change, it must have appeared most terrific to him, and the *name*, the *exclamation*, might have escaped him. Still I think he is not wholly to be pardoned. As a Dutchman, it is to be presumed, he was very early instructed in his catechism, and if he had attended to the proofs in the margin under the proper *Sunday* Section, he would have seen it was more to be likened to the *way* leading to the *good place*, narrow, scarcely admitting two abreast, the *Hog's back*, and the *Pot*, the *rock* on the one hand, and the *whirlpool* on the other, *mind your helm*, keep in the *true tide*, his incessant caution to his STIERMAN, whereas the way leading to the other place, the *bad place*, is laid down as being *broad*, as many at a time *as choose*, and you have nothing to do

but to *down sail* or *lay upon your oars*, as the case may be, and leave yourself to the *current*, and *drive* through.

The *Sunday* Section; the *name* by which the sections are distinguished in the Dutch Original; the *name* by which the day was known to the first converts from among the Gentiles, taught by the Apostles, they taught by the Divine TEACHER himself, and the use of it continued by them after their conversion, and from them to those who claimed, and rightfully, to be their followers, the reformers, including the Reverend Fathers, the Synod of Dort, all distinctly understanding the *terms* or *names* they used, and hence distinctly understanding *themselves*—Satisfied the seventh, the *required*, portion of time, a diurnal revolution of the sun, was set apart, and the observance of the hitherto day ceasing, as alike *typical* with *priesthood* and *altar*, and so alike spent; and the next day taken as the most *obvious* course, there being no reason for *prefering* another, they appear to have occupied themselves otherwise than in surmising and inquiring, whether it would not tend to a more devout observance of it, to substitute the name by which it was known by the Apostles among themselves, they being Jews, the *first day;* or the name by which it is mentioned by an apostle, referring to an occasion rendering it, in an eminent sense, the day of the LORD, "When his great voice was heard as of a trumpet, I am the FIRST and the LAST," and the text accordingly to be viewed, as preserved to us, to intimate *doctrine*, not formally to prescribe *name;* or the Jewish *name* for the last day of the week, the *Sabbath*, their

day of *rest from work* from sunset to sunset? In England they have schools on the day for the gratuitous instruction of the poor; we have them now likewise; there, having the merit to have *led*, they are called *Sunday* Schools; with us, having the merit only, for although merit still no more than *secondary*, to have *followed*, they are in some places to be called *Sabbath* Schools. To impart sanctity by force of a *Name!* Singular conception!—The more singular, the intelligence of many, in whom apparently found, considered—But if noticed as in *some*, in respect to a *day*, must I not, if to stand *equal* with *all*, notice it as in *others* in respect to a *Building*—The Church of *The most holy* TRINITY—CHRIST Church—the Church of the Holy Spirit—Saint George's Church—By what *Name* did the Apostles denote the *Building*, the place where they came together to join in worship?—The Temple, with its Services, had by the advent of the prototype, the Divine INTERCESSOR in Person, *in the flesh*, ceased—The *Synagogue* however remained, and, deducing from the Volume of Scripture as the authority, the *preferable* presumption, I choose to express myself with diffidence, would seem to be, that they continued it, with its mode of rule, and of *Oversight*, or Charge, by an Eldership; and hence with its *Name*. Two passages will be cited, and the last perhaps to be received as decisive—"Not forsaking the *assembling* ourselves together"—in the original, "*synagogueing*." "If there come into your *assembly* a man"—in the original, "*synagogue*." The Puritans, doubtless, adopted the preferable translation, or *name*, a MEETING HOUSE.

Another instance of the not improbable effect of mere *Name*. The Dutch, in their Version of the Scriptures, at the Reformation, in translating the Greek *Episcopos*, rejected the exotic *Bischoff*, and betook themselves to the indigenous *Opsiender;* in the *compound* preposition for preposition, and verb for verb. The great Reformer did not in his Version, take the kindred German indigenous ~~Aufseher~~, *Overseer*, but adhered to the exotic *Bischoff*. He, however, was consistent; for when he came to the passage, where the Greek *Episcopous* occurs, he translated it by the plural *Bischoffen*, thereby making the whole *College* of Ephesian Elders *Bishops*. Had the English been uniform in their Version, and translated the Greek *Episcopos* throughout, as they have done in the passage alluded to, by their alike correspondent indigenous *Overseer*, there would perhaps have been the like effect as with the Dutch, not even a *term*, or *name*, in their language, left for EPISCOPACY.

Before quitting the Subject, chiefly occupying the last few paragraphs, I would mention the fact, not only as authority for the early, and doubtless universal, use of the name *Sunday*, but also for another purpose, which will be perceived without farther intimation; that it is the *name* by which the Emperor Constantine denotes the *day*, in his Edict, enjoining the *religious* observance of it. The first instance of the interposition or agency of the *secular* sovereignty *in aid* of the kingdom of CHRIST. It is a Maxim; and to repeat it in the Diction of the highly endowed *Gentile* from whom I borrow it, "Omnia mala exempla ex bonis orta sunt." Not unfrequently vouched by

Christian Doctors; but as it *checks* project and *innovation*, less frequently *heeded* by them. It may be translated, "that scarcely an evil example or effect, not to be traced to good or sincere beginning." The *names* of the evil effects of the pious zeal of the imperial convert, *Hierarchy*, or *religious establishment;* and the *thing* signified, found, even at the present day, throughout the whole of European Christendom.

I pray it may be noticed that I am still within my Subject, *Names;* so that if all *true*, then all *right.*

Skipper Block named the Norwalk Islands *Archipelago; Stratford*, or the Indian *Housatenick*, River, ROYENBERGH's River; an Island in the Sound, VALCHEN, *Falcon* or *Hawk*, Island, not improbable from the resort of the *Fish Hawk* there, corrupted by some to *Fawkner's*, by others to *Falkland*, Island. The *Connecticut* he named the VERSCHE, *Fresh*, River, doubtless as to be distinguished from the *south* and *north* rivers, in sooner meeting with *fresh* water on entering it from the sea.

The Dutch built a *Fort* on the Flat, the western bank of it, now the city of Hartford, for the protection of their trade with the Indians, and called the FORT, at times, the HUYS, the *trading House*, VAN GOEDE HOPE, *of good hope.* JOHANNES DE LA MONTAGNE, of the council of New Netherland, and Doctor of Medicine, was the Governor; Trumbull, the historiographer of Connecticut, calls him *Monsieur Montague;* the surname *Montague*, appertaining to an ancient and noble family, in England; he says the Dutch called the Fort, the HIRSE of Good Hope; if

the word was ever in their language, it has since become obsolete; he also says, "the Indians had no set meals, but, like *other* wild creatures, ate when they were hungry, and could find any thing to satisfy the cravings of nature, and dressed their corn *with a clam-shell*, or with a stick make flat and sharp at one end. and that the Dutch* were always *intruders*, and had no right to any part of this country." The rule of the good nature of criticism is, "that where much *splendour* in the pages, not to suffer ourselves to be offended at a *few specks*;" and it is to be hoped, the historian would have forborne from so angrily *calling names*, had he known of the very friendly mention his brother of New Netherland makes of his countrymen. The indiscretion of attempting the history of this country, not well read in the Dutch! Van Der Donck, speaking of the PUMPKIN, expresses himself, "It grows here with little or no labour, and need not yield to the apple for sweetness, so that the English, who generally love whatever tastes *sweet*, use it in their PIES."

I knew one of the same name with the Governor; John De La Mantagne, ordinarily pronounced JAN MONTAGNE, sexton of the old Dutch Church in Garden-street, "the street adjoining the *garden* of Alderman Johannes Kip," built in 1692; the grant for the ground, from the Corporation of the city, the preceding year, and "the Common Council resolving itself into a grand committee to attend to the surveying and laying it out;" taken down in 1810, and the present

* See Note VIII.

one built on the same site. I saw him at the house of my parents; I in my earliest youth, he approaching to fourscore. He was on his round to collect the Dominie's Gelt, the *minister's salary;* for the Dutch always took care the stipend to the minister should be competent, that so he never might be straitened "to desire a gift." He told me his father and grandfather before him, the latter probably the same as mentioned in the Records, 1649, "Jan Da La Montagne, schoolmaster, with 250 Guilders salary," had been the sextons of the congregation, so that, as I have it from the relation of others, the successive incumbents having been as well of the same Christian as surname, the name had, as it were, become the name of the office, like Den Keyser, the *Cæsar*, the *Emperor*, and accordingly when the English, having built a church, had also a sexton, the Dutch children, and not impossible some adults, called him de Engelshe Jan Montagne, the *English John Montagne*. He told me his grandfather was the sexton when the church was within the fort, and which, from the inscription in Dutch, on a marble, doubtless placed in front of it, found buried in the earth, and then removed to the belfry of the church in Garden-street, when the fort was taken down, a few years since, appears to have been built as early as 1642. The site of the *first* church, the late church in Garden-street, considered as the *third* in succession, perhaps not to be now farther ascertained than as a piece of ground referred to in 1699, "as belonging to the *Dutch congregation*," and in 1715, "as once called the Oude Kerck, *old* Church, and afterward the house of Allard Anthony,

and lying between *Custom-House-street*," the portion of Pearl-street between Whitehall and Broad-street, "and Bridge-street, and fronting on Broad-street." He further told me, that when, on the surrender of the town to the English, they took the church for a part of the day, his grandfather still officiated. An instance of singular liberality! He, a son of the church of Holland, still "keeping the door of the temple," when the service within it, according to the ritual of the church of England! Perhaps he thought, there being no difference between the confessionals of the two churches, the ritual ought to make none; nay, were it supposed, merely however for the sake of the supposition, because, as applied to him personally, not to be imagined possible, that both confessional and ritual were to him matters of indifference; still it may be a question, whether his liberality would not be left the same? it being now ascertained, what has been long suspected, that *boasted liberality* in matters of religion, and *utter indifference* about them, the one easily made to resolve itself into the other.

On the death of my cotemporary, the consistory gave the office to his son, who enjoyed it till the dispersion of the congregation, on the invasion of the city in 1776;—an office—that it was in the church, sufficient, according to the notion of the day, to make it respectable; that the emolument, sparing as it was, came sensibly in aid to the sustentation of the family, sufficient to made it lucrative; both sufficient to make it desirable, and consequently to invite competion; in the gift, and held at the pleasure, of a body, themselves fluctuating, one half going out yearly by rota-

tion; and we here see it passing, as an inheritance from father to son, for four generations, and for a period, little short, if any thing, of a century and a half. What an inducement to the father to due demeanour in it, "the hope of the recompense," that after him it would be bestowed on his son! What encouragement to the son, the hope of the gift, to render himself deserving of it! What proof of character in those who have gone before us!* How stable! how constant! "How changed are we from them!" Scarce an election, and a change not at least meditated; and should we continue thus "variable and mutable," it is to be apprehended the time may come, when our beautiful and spacious City-Hall of *marble*, including the piers between the windows in the snug cupola of *wood* on the top of it; nay, taking in the old Bridewell, left to stand as a *wing* to it; farther still, expand it so as to cover the neat *grass-plot* in front of it, if it were not a pity to spoil it,† and especially enclosed as it is with pales of a due height, like the *dense* iron work in front of St. Paul's, to hide the *base* of the building, the whole will not furnish wall for the portraits of all and singular our successive governors and mayors.

In addition to the probability from the circumstance just mentioned, that the name of the person was conceived to be the name of the office, my cotemporary having called his eldest son, John, I infer it was also his father's name; and it being his own name, I in like manner infer it was the name of his grandfather; so that the family appears to have been, from as far back as we can trace it, constantly and duly mindful

* See Note IX. † See Note X.

of the duty of respect, and, as it would seem, in the opinion of some, a respect allied to piety, in a son, to call a son after his own father. Lest, however, I should be conceived as laying down this duty as of universal obligation, it has appeared to me, proper to state a few cases, and from which it may easily be reasoned to others, where I think it may be dispensed with.

A father and a son—the son the first of the family ever rich; his coach at the door, and his plate on the sideboard, and, as a thing of course, arms on both. His riches; entitled "to call them his own, he made them himself;" his coach and his plate, no one entitled to grudge him them; but the arms, the *borrowed plume*, always more than half spoils all; even granting the family deduced from the *croisades*, and, with it, its gentility never interrupted, not an instance of servile occupation in the whole line of descent, and so the plumage not assumed, still, in a community with our institutions—a *feather*. The father, a mechanic of the humblest order, a son of St. Crispin, alike ready to serve a customer, whether to mend or make, and so *never above his business*, and so, *all sense;* in morals, *all worth;* and so, if I may be permitted in a *play* on the word, and in an allusion to his vocation, "no rest or residue of him *leather!*" Here an exemption arises by mere force of elevation of condition; it has been *given* to the son to become rich; the father is *left* poor.

A name, abstracted from the sole and simple use of it, the surname to distinguish between families, the Christian name between individuals of the same

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† see Manuscript note at the close

family, or of the same surname, "is a sound, and no more;" yet, as the sound may happen to be, so it may be decisive against taking it as a name; and which furnishes another case of exemption.

To illustrate by the case already stated. Let us suppose the son disposed to honour his father, and to that end to waive his exemption; but at the same time let the name of the father, instead of *Eugenio*, or any other name of that stamp, be supposed to be some old fashioned, or, which comes to the same thing, some Old Testament, name; take one of the lesser prophets, say *Habakkuk*, the name given to the father by his father, in his day somewhat inclined to Puritanism;—now the trying question presents itself; can a father ever be held to call a son after a grandfather with such a name? I answer this question by asking another, which answers itself; Can a lady be held to call a daughter *Bridget*, after her mother, the name given to her by her mother, great grandmother to Miss to be named, she having been at the time a cook-maid.

Where the brothers are numerous, another case.

Here the exemption arises from the necessity of the thing itself, as will be perceived.

So in the habit of calling the first name the *Christian* name, I cannot forbear from it, even when referring to a *Jew* case for illustration.

If every of the sons of the Patriarch had called a son after their common father, a moiety of the Hebrew alphabet must have been impressed into the service to distinguish between the twelve grandsons of the same Christian name; and if the sons of these grandsons had also each called a son after his father,

and the like repeated *toties quoties* as often as an every other generation came into *esse*, into existence, it would require the powers of a Franklin to calculate the number of *Jacobs* among the tribes at the time of David's census.

I have selected Franklin as the calculator for a reason arising from the following fact.*

By his last will and testament, made in the year of our Lord one thousand seven hundred eighty-eight, and in the eighty-second of his own age, or rather by a codicil thereto, showing it was on the more mature deliberation, and that he was still not "without counsel" in himself, and now appearing in the same volume with his life, written by himself, doubtless for the benefit of those who were to come after him, he bequeaths to his country "a *political opinion*, that in a *democratical* state there ought to be no offices of *profit*," than which certainly nothing can be conceived more salutary in theory, but, considering the weakness of our frame, nothing perhaps less to be hoped for in practice. He then, as it were, to set the example in himself, proceeds to give to the town of Boston, in return for having given him birth, "one thousand pounds sterling, part of an undrawn salary, as President of the State of Pennsylvania, to be let upon interest, at five per cent. per annum, to such young married artificers, under the age of twenty-five years, as shall have served an apprenticeship in the town, and faithfully fulfilled the duties required in their indentures, so as to obtain a good moral character from at least two respectable citizens, who are willing to

* See note XI.

become sureties in the bond with the applicants for the repayment of the money so lent, with interest;" but it occurring to him, at least so it is to be presumed, that an apprentice serving his apprenticeship *thoroughly*, faithfully; studious and anxious for his master's interest as if his own; his master not wholly *free from Debt*, himself not wholly *at Ease;* would probably come to think it *the better course for persons entering into life, instead of instantly betaking themselves to* BORROWING *for means in aid of their Business, to wait for them till acquired* BY THEIR OWN EFFORTS; and it thence occurring to him further, that the description in the bequest, duly adhered to, and at the same time depending on the town of Boston alone, there would be a hazard of a failure of a sufficiency of borrowers to employ the whole capital, and with it a failure of his own calculation of the actual increase of it, he had the precaution to provide, "that should there in time be more than the occasion in Boston may require, the other towns in the state to have it; and the principal and interest paid, to be again let out to fresh borrowers, and which he calculated would, in one hundred years, be one hundred and thirty thousand pounds, of which the town were, in their discretion, to lay out one hundred thousand pounds in public works, the remaining thirty-one thousand pounds to be continued to be let out at interest in the manner above directed, for one hundred years, when he calculated the sum would be four millions and sixty-one thousand pounds sterling; one million and sixty-one thousand pounds to be disposed of by the town, and the remaining three millions by

the government of the state, not presuming to carry his views farther,"—and no wonder—to have gone on with the accumulation for another cycle of two hundred years, and all intermediate contingencies duly guarded against, would certainly have been a most unreasonable draft on human providency. It may be a question, whether a testamentary disposition of this kind would not now with us be adjudged void, as within the prohibition intended by our statute, generally known as the *restraining act*,* making it unlawful for persons, without an incorporation, to the effect of a *license*, from the legislature, to lend monies, the sum generally not large, so as to keep themselves always in condition to accommodate others; the lenders furnishing the borrowers with their own notes as the *currency*, in the place of *coin;* a promissory note with an endorser the security; a day of payment expressed, and in no instance exceeding ninety days, yet the note understoood to be renewed from time to time, the interest accrued to be paid at each renewal, and the principal not to be called for unless on a previous convenient notice; and to receive monies as *deposited* for safe keeping; or in *fewer* words, *simply* to follow the business of *banking*, as understood among us; the *good* to arise to the *public*, to prevent an undue *multiplication* of banks, and a farther benefit, since discovered, a relief, as far as it goes, from the burden of taxes, payment into the treasury of a sum, the *price* of the *license*.

I might here enlarge on several particulars. I will, however, only, and briefly, mention a few of them.

* See Note XII.

Calling a child after a friend not yet deceased—the *inconvenience*, as it sometimes happens the best friends part before *death parts* them.

To show our zeal for the party, calling a son after a distinguished leader in it;—a similar *inconvenience*. should the father or godfather find it *more convenient* to *change* his party; in either case, the name always a *thing in the way*.

"Following *great* names" in naming a son—the greater the name, the more sad, should he prove "*the heaviness of his mother.*" The man of wisdom has selected the mother as the depository of the *pride*, and so, in great measure, of the *principle*, wholly of the *sensibility*, of the family.

Double, treble, quadruple names, and so on, for I find no limit prescribed by fashion, law laid out of the question, as "of no avail if unfashionable to observe it," to the number of names; it must doubtless be still understood, they are not to be more numerous than can conveniently be retained in the recollection, nor too much time lost in repeating them all; for if some are never to be repeated, but ever to be left mute, then, for aught appearing, they might as well have been left out at first; at the same time, where several expecting the compliment, and we wishing always to *please all*, and of course *very careful never to offend any;* a disposition, if we find it in us, certainly to be cherished; there, to be safe against the disappointment, a failure of the requisite successive christenings, to take a number of the names at once, ought perhaps to be considered only as a branch of

that economy of opportunity usually intended by *killing two birds with one stone.*

Making surnames do duty also as Christian names, and enough of the latter on the ground, and, so far from asking the relief, entitled to complain of being injured in rank or precedence; and none being discernible for it, either as founded in taste or utility, or in any thing else, it is to be viewed as among the numberless instances of arbitrary exercise of power, where "the *will* is to suffice for the *reason;*" and it were to be wished that some, chargeable with it, would make the case their own; they know how they have felt at times at seeing *others raised to a level with themselves.*

Naming counties, towns, villages, streets, forts, and so forth, after the heroes and other worthies of our land, by formal public authority, a sort of legislative monument, which has this to recommend it to republican economy, that it comes cheap, so that if on a just estimate of the name and fame, at a future day, it should be found not to have been worth preserving, there will be little, if any thing, to be regretted as having heen *thrown away;* and the late fate of the name of a street, and where the worth, great and unquestionable, shows it even, at best, precarious. The vestry of Trinity church, however, need not want a name for their venerable church-warden, Colonel Joseph Robinson, and *Park Place*, at the same time, left undisturbed; they have only to petition the Common Council for leave to resume their original name for *Rector-Street*, before laying out their grounds on Broadway, Robinson-Street. A monu-

MENT* to *come cheap!* as cheap as where the money for one of marble or bronze, whether furnished from the public treasury, or contributed from the private purses of individuals, being grudged as an improvident expenditure, is raised *by way of lottery*, it *costs nothing*. "There, my lord," said the pious and loyal Jebusite to his prince, "is the threshing floor to build an altar, there the oxen for burnt sacrifice and the threshing instruments for wood, and wheat for the meat offering, take them to thee and offer, I *give* them all:"—"Nay," replied the man who slew a giant, "I will not take for the Lord that which is thine; I will *buy* them of thee at the *full price;* I will not *offer* of that which doth *cost me nothing*."

Let this suffice under this head of discourse, since the whole may be considered as resolving itself into this as a general conclusion, that inasmuch as in the most simple preparation of one of the most simple articles of our food, *roasting an egg*, it is true to a proverb, *there is to be reason*, much more ought there to be reason *in giving a name*.

Now to attend again to Skipper Block, in his cruise of discovery.

He called an island in the sound, VISSCHER's Island, *Fisher's* Island, and the eastern point of Long-Island, VISSCHER's HOECK, *Fisher's Point*. A map of New Netherland, scarcely more than a tolerable diagram of it, but being as early as 1642, probably the first, was by a person of the name of VISSCHER. *Plum* Islands, the name he gave them, translated. BLOCK

* See Note XIII.

Island, the skipper's own name. I trust it did not proceed from himself; it would give me regret he should be found among those, "who thinking their dwelling places are to continue to all generations, call their lands after *their own names*." The next island eastward, he called MARTIN WYNGAARD'S Island, *Martin Vineyard's* Island, corrupted to *Martha's Vineyard*. An island in Penobscot Bay, and Cape Ann, called by the same name, the latter, WYNGAARD'S HOECK, *Vineyard's Point*. The island in the sound is, in the grant from King Charles to the Duke of York, and in the confirmations for it, and in those for the adjacent islands, where referred to, called the island of *Martin's Vineyard*. Whoever the person intended was, he must have been distinguished for his station, or skill, or enterprise. Stith, of Virginia, says that "Gosnold in the summer of 1602, among other places on the coast, visited *Martha's Vineyard*, and finding plenty of strawberries, raspberries, and divers other fruit, in bloom, he therefore called it Martha's *Vineyard*." Had the historian himself visited the island, he would have been satisfied *fruitfulness* could never have suggested the name for it. We have already noticed specimens of this kind of etymological dialectic;—the name of the island *Barren Island*, the soil *barren*, hence the name; *Coney*, the same with *Rabbit*, the name of the island *Coney Island*, it must have taken its name from the animal, and hence once in numbers on it; because the island called *Vineyard*, it abounded in *fruit*. It is only requested to bear in mind for the present, *Martler's Rock* and the *Fly-Market*.

A family in Albany, and from the earliest time, of the name of WYNGAARD. The last, in the male line, LUCAS WYNGAARD, died about sixty years ago, never married, and leaving estate—the invitation to his funeral very general—those who attended, returned, after the interment, as was the usage, to the house of the deceased, at the close of the one day, and a number never left it until the dawn of the next. In the course of the night, a pipe of wine, stored in the cellar for some years before for the occasion, drank; dozens of papers of tobacco consumed; grosses of pipes broken; scarce a whole decanter or glass left; and, to crown it, the pall-bearers made a bon-fire of their scarves on the hearth—bordering on barbarism! not to be denied. We are more temperate, wholly free from excess and riot—admitted. The causes of this improvement in manners?—One will be intimated. Let not the severe among us rail too severely at *the young lady's tea-party, and the cotillion on the carpet to her piano.* We are improved in manners—true, and so far to our credit; but is there more of *order* among us, each one *knowing his place*? More of *deference* to superiors, and superiors more regardful of *station?* More of *love* of *country*, and less of *profession* of it? More of *courage*, and less *vaunt* of it? More of the *spirit of freemen*, and so more of disdain of unworthy *submission to the will of another*? More solicitous for *estimation*, and so more solicitous to *merit it?* More of TRUTH, its modes, *candor*, *sincerity*, *fidelity?* Inquire of the Nestors, who have lived both ages.

To the largest of the *Elizabeth* Islands, Block gave

the name of the TEXEL, to *Nantucket* the name of VLIELANDT. Extract from the voyage of Hudson, as found in De Laet. "They made the land again in 41° 43′ of north latitude, and supposed it to be an island, and gave it the name of NIEUWE HOLLANDT, *New Holland*, but afterward found it was *Cape Cod*." The Dutch, notwithstanding, afterward distinguished it as STAATEN HOECK, *State's Point;* and also by its French name, Cape *Blanc*, translated WITTE HOECK, *White Point*.

The Dutch name for our city was NIEUWE AMSTERDAM; to the tract, the plantations on the North river, for about four miles, they gave the name of BLOEMEN'D DAL, syllable for syllable, *Blooming Dale*. There were two other seats on the Island, probably not far distant from the town, and distinguished as ~~DATS~~ Dales—VREDEN-DAL, *Peace-dale*, the property of Dr. De La Montagne, and ZEGEN-DAL, *Blessing-dale*, the propietor not mentioned; hence the conjecture not remote, that BLOEMEN'D-DAL, however at first the name of an individual seat, soon served to denote the whole neighbourhood of farms there, collectively.

The creek, the water between the north end of the island and the West-Chester shore, they called SPYT DEN DUYVEL KILL, literally, *in spite of the Devil Creek;* a ford there before Kingsbridge built, and the spot distinguished as the FONTEYN, the Springs.

The northern chop of the entrance from the *Bay* into the *Kills*, retains it Dutch name, KONSTABEL'S HOECK, *Constable's Hook;* its Indian, *Nipnichsen*. COMMUNIPA, is Indian; PAULUS HOECK, a person by

the name of PAULUS SCHRICK, and of note in the colony, described, in a very early grant for lands in this city, as of the "town of Bergen, in New-Jersey;" PAVONIA, a name given by the Dutch to the grounds, the front or shore of it on the river, still passing by its Indian name, *Ahasimus;* it was reserved by the Dutch West India Company as a peculiar demesne, the purpose not known; HOBOKEN, a Dutch name, Harme Van Hoboken, clerk of the church, 1650; *Weehawk*, is Indian; JONCKER'S KILL, *Yonker's Creek;* JONCKER from JONGE HEER, the *young lord*, the appellation once for the heir of the family, after come to the age of maturity; none, perhaps, nearer to it than *Bachelor*, and in instances, the person, although afterward married, continued to be known by it during his life; the historian himself the grantee, in a grant, 1648, by the name of JONCKER VAN DER DONCK; Balthazer De Vosch, a party in a suit by the name of JONCKER DE VOSCH: the name of the JONCKER, the proprietor of the creek, now *Saw-Mill* creek, VAN DER KEE; and it is still to be collected from documents, as not being improbable, that the lands granted to VAN DER DONCK, and perhaps including the island of the Indian name of *Papuriminon*, the northern shore at Kingsbridge, were the neighbourhood called the *lower* Yonckers as to be distinguished from the other Yonckers, the lands of VAN DER KEE on the Saw-mill creek; TAPPAANSE ZEE, from the name of the tribe of Indians inhabiting the western shore; the country there, and to some extent, denoted, in VISSCHER'S map, as the COLONIE of a person of the name of NEDERHORST; of not equal enterprise, as has appeared, with KILLIAN VAN RENS-

SELAER, "a most zealous promoter," says Van Der Donck, 'and hearty friend of New Netherland, always, to his death." Pownal, in a journal of a passage from Albany to New-York, in 1755, calls it *Topang* Sea, not unlike a Chinese name; the point or peninsula, the northern chop of the bay, or entrance into Croton River, the Skippers called SARAH'S Point; the Indians gave it to William and *Sarah* Teller, husband and wife, and she survived him; the promontory on the western shore, opposite to it, VERDREITIGE HOECK. *Tedious Point;* it occupies such a space on the shore, that, in a calm, or the wind foul, *long* in passing it: HAVERSTROO, literally, *oat straw*, the name of the tract of arable land immediately above it; its Indian name. *Kumochenack. Stony Point* retains its Dutch name translated; the British took possession of it, and fortified it, in the war of the Revolution; the assault and capture of it, by Wayne, an exploit, for gallantry and success, in our *offensive* warfare on the land, remaining to be *equalled.* The DONDER BERGH, and on the east side of the river, the Kill of JAN PEEK, retaining their Dutch names; the promontory just above PEEK'S Kill, presenting itself on turning the point of the DONDER BERGH, they called ANTONIE'S NEUS, corrupted to *Saint Anthony's Nose.*

At the period when the opinion began to prevail that the calendar ought to be revised and reformed, the Dutch judged it preferable, at least for themselves, to make one anew, and to take their own time for it; even the cases of Saint Peter and Saint Paul, favoured suitors as they are, and unquestionably entitled to be, are still suffered to lay over, and, to preserve the ques-

tion entire, they are guarded to this day to speak of them only as plain Peter and plain Paul. In every instance where the court of claims have proceeded to a definite sentence, they have uniformly dismissed the petition. Briefly to report a few cases, as specimens. the *decision*, however, only, and the *principle* of it: omitting, as not called for by the occasion, the *arguments of counsel*.

Patrick of Kirkpatrick in Scotland—he emigrated to Ireland; the reason why not known, and the era not having come down to us as one peculiarly of reform or revolution in government, none can be imagined; that it was with the hope a consistory could be found there to pass him with less scrutiny, evidently a *fling* by the native at the adopted country. If objected, that the word not allowed in grave discourse, the answer, that there is no synonyme for it in the language, and no periphrasis without employing, at least, half a score of others, and then, perhaps, as not unusual, falling short of the exact sense.

Man, from his very condition, can have only one native country; it can never be said of him, he was born in two countries; if Patrick had expressed himself, he was an Irishman born in Scotland, it would have been obviously a blunder; but while this is admitted on the one hand, it ought to be so on the other, that the objection to having an *adopted* country, that if you may have one you may have more, and as many more, one after another, as may suit; as many *wedlocks* as *ports* in a voyage, in succession, to touch at, is as obviously futile.

The Dutch readily acknowledged the merit of rid-

ding a community of reptiles, and so far the petitioner had no reason to complain that justice was not done him; still there was a reason, and it was sufficient, which must for ever forbid them from having a good-liking to him; they were republicans, and his very name, *Patrick*, a direct derivative from the Latin *Patricius*, signifying nobleman, or *aristocrat*.

George of Cappadocia, the champion SAINT of the English—although the Dutch had never read Gibbon, nor another great historian who had just preceded him, and if they had, it would not have escaped their sagacity that both were to be watched when writing about the *saints;* they, however, had the fact from another quarter, and it was sufficient, that George expelled their favourite, Athanasius, from his episcopal throne of Alexandria, and usurped it himself; for although liberal in a toleration to strangers, for the sake of trade, still, as among themselves, strenuous for the necessity of a *quicunque vult*,* in order, as they would express themselves, *to know where to find a man;* for be it known, *that to profess one way and believe another*, was never known among the Dutch.

Anthony of Egypt—the first monk, and hence to be supposed foremost in the heresy of "forbidding to marry;" nothing ever to be called after him.

Nicholas of Patara, in Lysia. Here something like an interlocutory was entered. From the legend, as preserved by the learned Egnatius of Venice, it appeared he had secretly put in at the window of a father, so "distressed in estate," as to have become "afflicted in mind" to desperation, a sum expressed

* See Note XIV.

to be "of no small weight in gold," and thereby saved him from bartering his three daughters to ruin. It was farther offered in evidence, "that he was descended from rich parents," to show how his heart had been preserved to him "in all the time of his *wealth;*" the fact being well known, the counsel against the petition, to save the necessity of proof, admitted it, and its pertinency to the inquiry; the cause was ordered to be retained for *further advisement*, and in the mean time the petitioner to have leave to take and use the name of SANCTUS KLAAS; that he be deemed so far tutelar, as that his anniversary, it being referred to the proper officer of the court to ascertain it, be kept: and that the children, in their little hymn of thanks, for the good things, the reward for going to bed early, found in the stocking, hung up in the corner, on the eve of it, and put in by him during the night as he rides in his wagon, filled with them, over the roofs of the houses, and down and up the chimneys, might address him as GOEDT HEYLIGH MAN, *good holy man.*

A peculiarity, as to be collected from these reports, making the likings and dislikes rest on a *single* reason, and, of course, the sufficiency and sincerity of them brought to a *single* test, and which the Dutch, "their minds ever conscious of rectitude," never shunned.

There was a day always kept here by the Dutch, and the keeping of it delegated by the mothers to their daughters still at school, VROUWEN DAGH, *woman's day;* the same day with the *Valentine's day* of the English, and although differently, still, perhaps, not less salutarily, kept. Every mother's daughter furnished with a piece of cord, the size neither too large

nor too small; the twist neither too hard nor too loose; a turn round the hand and then a due length left to serve as a *lash;* not fair to have a knot at the end of it, but fair to practise for a few days to acquire the *slight;* the law held otherwise in duelling. On the morning of the day, the youngster never venturing to turn a corner without first listening whether no warblers behind it. No golden apples to divert from the direct course in this race. Schoolboy Hippomenes, espied and pursued by charmer Atalanta; he encumbered with his satchel, still striving to outrun, and, to add to his speed, bending forward, thereby giving the requisite roundness to the space between the shoulders: she too swift afoot for him, and overtaking him, and three or four strokes briskly and smartly laid on; he, to avoid a farther repetition, stopping and turning; she looking him steadfast in the eye, and perceiving it required all the man in him to keep back the tear; not all the fruit in all the orchards of the Hesperides, and in their best bearing year, to compensate for the exultation of the little heart for the moment. The boys insisted the next day should be their's, and be called MANNEN DAGH, *man's day;* but my masters were told, the law would thereby defeat its own very purpose, which was that they should, at an age, and in a way, most likely never to forget it, receive the lesson of MANLINESS, *he is never to* STRIKE.

This privilege has been neglected for such a length of time, that, perhaps, it is never again to be recovered; I do not however think *it lays in our mouth* to charge the other sex, that rather than be at the trouble,

and especially if attended with expense, to preserve rights, *let them be lost.*

I have now to do with my own party, and, therefore, the other party not entitled to take offence at any thing I may say.

My own party, the *Federal* party, by their *primitive perfect* name without the *subsequently invented* addition of *Republican.* Is it not in the constitution itself, that those who formed it were Republicans? Suppose, yes—then "the *expression* of it wholly *inoperative.*" Suppose, no—will *calling* themselves so, *make* them so? There will be parties where the government is free; still, "wo unto them through whom they come." A *neutral* among *freemen*, a *solecism* in *character;* perhaps, nearer the truth, *no character;* hence, every one sees the necessity of a *party name*, if only to *live by* in the community; for there is the formalist in politics as well as in religion; *regular* in giving his vote, never failing to *observe* the day of the election, but as for money for the expense of it, not the thousandth part of a tithe; the vote *fulfils* all patriotism with him—he wants no public office—certainly not—you only leave him to earn and to save, and he will leave it to you to sustain the government to protect him in the enjoyment of his earnings and savings—he wants no public office—wonderful self-denial! We were once the subjects of a prince, the supreme magistracy in him as an inheritance, the people privileged to choose only a portion, a third branch, of the legislature; by the revolution, all power in them; all office of their gift; they the "fountain of all honour;" whence is it, that the same thing which was then so

sought, should now, and by the same class, those desirous to be distinguished for their wealth, and otherwise for their condition, be so *slighted*? I leave this question to the learned scribe and wise disputer among us, never at a loss concerning any thing, "the subject of knowledge or the subject of being;" but it being of some moment, if we are to hope to *come out* right, to see to it a little that we *set out* right, I would recommend to them—they will pardon it, should it appear too didactic—to begin with the first of the alphabetical rhymes in their Primer,* to serve as the ground-work of all explanation of moral phenomenon.

The promontory in the Highlands, called ANTONIE'S *Nose*, after ANTONIE DE HOOGE, secretary of the colony of Rensselaerwyck. Herman Rutgers, the ancestor of the respectable family of the name among us, married his daughter and only child.

The Dutch divided the whole river into RACKS, *Reaches*; there were thirteen in number; three of them, being those only where the portion of the River, or distance in it, denoted by each, can now be ascertained, will be particularly noticed. The following are the names of others translated from the Dutch, and the probable order of them from south to north, the *Horse* reach, the *Sail Maker's* reach, the *Cook's* reach, the *High* reach, the *Fox* reach, the *Baker's* reach, *John Pleasure's* reach, the *Hart's* reach, the *Sturgeon* reach, *Fisher's* reach, and the *Fast* reach, as importing *firm* not *swift*.

The MARTELAER'S RACK, the *Martyr's reach*, the

* See Note XV.

short reach instantly on passing West Point. It has been said that MARTELAER was in use among the Dutch, figuratively, to signify *contending* or *struggling*, as well as *suffering*. The reach is more at a right angle with the general course of the river than any other in it, and you may have the wind from the westward, and still so fair as to lay your course the whole of the distance from New-York to Albany, till you come to turn West Point, and then right ahead, so that you have to *beat*, and to *contend*, and *struggle* with it to weather the high rocky point on the opposite side of the river.

Pownal, in the journal already referred to, says, "on having entered this pass," the pass at the BOTER BERGH, *Butter Hill*, from its supposed resemblance to a *roll of butter*, "a very peculiar *rock*, called *Martler's Rock*, projects from the east into the river, and at the foot of these immense high mountains, although it is as high as a sloop's mast, looks like a dwarf or mole." The journalist was afterwards governor of the colony of the Massachusetts Bay; and if, judging from Martler's *Rock* and *Topang* Sea, it should be insinuated, that seemingly the ministry at home, the mode of expression generally used when speaking of the administration in the parent country, did not always exercise the best care and judgment in choosing governors for the colonies, it may be conceded, and not to be wondered at; had they been, as we have since become, privileged to choose for themselves in their own case, it must be presumed, and to borrow the phraseology of that part of the ancient writ of election for members of Parliament, doubtless

intended as admonition to the electors from the Lord Chancellor, the keeper of the sovereign's conscience, it being of his functions to issue it, "*the best, most able, and discreet men for business,*" would have been sought for and preferred. We, however, must do them the justice, that, as it regarded us they were so far mindful of the respect due to us, as never to disparage us by placing over us a person of mean condition. Indeed, it was something we used to boast of above our neighbours, that of our governors in chief, the greater part of them were either noblemen, or of noble descent, or of the order of knighthood. The Indian name of only one of the whole number has come down to us, the name given to Fletcher. The occasion is thus related by our historian, among the transactions of the winter of 1693: "The governor was a soldier by profession—his extraordinary despatch up to Albany, on the first news of the descent of the French and Indians on the country of the Mohocks, gained him the esteem both of the public and our Indian allies. The express reached New-York on the 12th of February, at ten o'clock in the night, and in less than three days he embarked with three hundred volunteers. The river, which was heretofore very uncommon at that season, was open, and he landed at Albany, and arrived at Schenectady on the 17th of the month; but still too late to be of any other use than to strengthen the ancient alliance. The Indians, in commendation of his activity on the occasion, gave him the name of *Cayenguirago*, or *the great swift arrow*"—A name expressive of the speed with which he flew to the relief and succour of his

friends and allies; what an honourable memorial! The corporation of our city, in July thereafter, presented "an address of thanks to him for the great care he had taken for the security of the province; and also a cup of gold, as a token of their gratitude to their majesties, for appointing a person of so great vigilance, prowess, and conduct, to rule over us."

We must admit him to have been stout of *heart*, and if correct in *judgment*, correct to *perceive the extent of it*, and, of course, farther correct, *free from pretensions beyond it*, and then, rarely otherwise than correct *to discern what is fit and commendable*, and so, ultimately correct *both in opinion and conduct, throughout*, another compliment awaited him far more grateful. On a subsequent occasion, they attribute "to his prudence, that all their late heats and animosities are healed." The governor, the guide, the guardian, the father of the people, healing their heats and animosities! how suitably, how worthily occupied!—the "*civil discord*," known as "*the troubles in Leisler's time*," "the heats and animosities" intended—unhappy Leisler! made to suffer for treason, and his heart at the time filled with affectionate loyalty to his prince, William of Orange, emphatically of GLORIOUS MEMORY, a deliverer of Europe at the period from the ambition of a ruler of the French, Lewis of Bourbon, the fourteenth of the name, aspiring at the empire of it universally, and for which his people, in their own vanity, and to gratify his, surnamed him *great*.

The LANGE RACK, *the Long Reach*, the reach from POLLEPEL Island to the short turn in the river, the KROM ELLEBOOG; the first syllable retained, and the

last translated, its present name, the *Crom Elbow*.—LEPEL is a *spoon*—a POLLEPEL a *ladle*, and particularly the one with a short handle for beating the batter for the WAFEL; the resemblance of the island to the convex side of the bowl of the ladle, the origin of the name: a point in the long reach DANSE KAMER, *dancing chamber*, still retaining its name.

WILTWYCK, the Dutch name for the town of Kingston—literally *Wildwich* or *Indianwich*. The Dutch built a redoubt on the bank of the creek, at the landing, and thence the creek known as REDOUT KILL, corrupted to *Rundout Kill*. A second company of Walloons, consisting of twelve families, came over very early, and settled on the southern branch of the REDOUT KILL, and from them called the WAALE KILL, corrupted to *Wallkill*; their settlement is referred to in an ancient grant as the *Frenchmen's Land*—they gave it the name of the PALTZ, the *Palatinate*, having probably taken refuge there in the first instance: the two islands in the river, MAGDALEN Island, and SLYPSTEEN, *Grindstone*, Island, retain their Dutch names; the point projecting from the east shore toward the last, its Dutch name ROODE HOECK, translated, *Redhook*—the creek, ROELOF JANSEN'S KILL, retaining its Dutch name; as does also the creek on the opposite side of the river, the CAT'S KILL. The following circumstances may, perhaps, serve for a probable conjecture whence the name of the first of these two creeks—*Jan*, John, and *Roelof*, some have supposed Ralph, very common Christian names; and, accordingly, not unusual for a number to pass by the conbination of the latter, with the patro-

nymic from the former, *Roelof Janse*, and the true surname never noticed—among those, the subjects of the usage, was a *Roelof Jansen*, overseer of the Orphan Chamber, and so named in the public records, even when mentioned of him in reference to his trust. His widow, in 1638, married to *Domine* Everardus Bogardus, the first minister who came over from Holland, and sent by the West India Company, they claiming to be the *Patrons* of the Churches in the Colony; the term used in the English law sense, entitled to *present* the *preacher*. The Dutch called our *Catamount* or *Panther*, at times, *Het Catlos*, but more generally HET CAT, emphatically *the Cat;* it is also their name for the domestic cat, except when to distinguish the male, and which is then called the KATER; and hence, mistaking the origin of the name, a branch of it has received the name of the KATER'S KILL. The Island between Cats Kill and Hudson, under the east shore *Vastrick's* Island, so called after Gerrit Vastrick.

HET KLAUVER RACK, *the Clover Reach*—the Reach at Hudson—the *Bluffs*, or terminations of the hills there, on the east side of the river, called by the Dutch the KLAUVERS, the *Clovers*, from their resemblance, it is said, to the *clover*, but whether to the leaf or the flower, different opinions. BEEREN Island and the OVERSLAGH, still retaining their Dutch names. The Dutch navigators speak of the river Gambia, on the coast of Africa, as having an OVERSLAGH, a *bar*, at its mouth.

A few were selected from the crews of the Dutch ships which sailed up the river the following year

after the discovery of it, to remain here a winter over. They erected an habitation on the point of the island, the southern limit of the city of Albany, and enclosed it with pallisadoes, as a defence against the Indians, and it was known as the KASTEEL, the *Castle*. Stuyvesant, in his correspondence with the government of the Massachusetts Bay, mentions the island as still known by the name of KASTEEL Island.

Albany was known by the several Dutch names of BEVERWYCK, WILLEMSTADT, and FORT ORANGE, chiefly by the last. It was also known as the FUYCK, or *Hoop-net;* and a kill is mentioned as there, and known as the FUYCK Kill, changed to RUTTEN Kill, an abbreviation of RUTGERT's Kill, Rutgert Bleecker, a proprietor of the ground adjacent to it, the third creek from the Norman's Kill inclusive—the creek, known as the VYVDE Kill, the *fifth* creek, the creek at WATER VLEIT, literally at the time, *water flood*, the word VLEIT since rarely in use, the seat of the family of Van Rensselaer. The lands immediately opposite to Albany, and for a distance along, and from, the river, the Dutch denoted as HET GREENE BOSCH, *the pine woods*, corrupted to *Greenbush*. The *mouths* of the Mohock they distinguished as the SPRUYTEN, corrupted to, and which may also possibly pass for a translation, the *Sprouts*. The larger island formed by the Sprouts, they called WALVISCH Island, *Whale* Island. "I cannot forbear," says Van Der Donck, "to mention, that in the year 1647, in the month of March, when, by a great freshet, the water was fresh almost to the great bay, there were two whales, of tolerable size, up the river, the one turned back, but

the other stranded, and stuck not far from the great fall of the Cohoes." The arable land immediately above, they denoted as the HALVE MAAN, the *half moon*, from its crescent-like form along the hills on the western side. The river from the rapids upwards, and for the distance of about twelve miles, the Indians denominated a *lake*, the Dutch HET STILLE WATER, *the still water*. The name of the Island of St. Bartholomew, in the West Indies, now generally abbreviated to *St. Barts*, so the Dutch BARTHOLOMEUS, abbreviated to the first syllable, pronounced BAT, and sometimes to the two last syllables, pronounced as if one, MEES. BARTHOLOMEUS VAN HOOGEBOOM, the first who settled on the river above the Still Water; ~~form~~ his name, the two names, of BATTEN Kill and MEESEN Kill.

ENGLISH NAMES OF PLACES.

FEW of them ancient. The island in the bay, *Love* Island, now *Bedlow's* Island. Nicolls granted it to Needham, and he, within a few days thereafter, parted with it to Alderman Isaac Bedlow. *Hallett's* Cove, on the East river—the first of the family must have possessed lands there to some extent, as we find the island beyond Hellgate, now *Riker's* Island, called *Hallett's* Island. The two islands near it, the *Brothers*, their Dutch name, the GESELLEN, translated. The large rocks at the entrance of Hellgate, the larger one, the *Mill* Rock; the other, the *Hancock* Rock. *Frog's* Neck—Throgmorton, an Englishman, took a grant for it, under the Dutch, 1643; the name abbre-

viated from *Throgmorton's* to *Throg's*, and finally corrupted to *Frog's*, Neck. The *Stepping* Stones—rocks projecting in a line from the Long-Island shore into the Sound, and their tops bare at low water. An Indian origin is asserted for this name, and a tradition vouched as the authority, heretofore repeated by our Suffolk County men, to their neighbours of Connecticut, over the way, in retort for the jeer from them, that the soil of the eastern part of the island is so poor as to be made to produce only meagre hills of Indian corn, and it constituting the chief food of the inhabitants, not uncommon, in a calm time, to hear the samp mortars agoing, quite across the Sound.

It said, that, at a certain time,* doubtless some ages ago, the evil spirit set up a claim, against the Indians, to Connecticut, as his peculiar domain; but they, being in possession, determined, of course, *to try to hold it*. By Connecticut, the premises in question, is to be understood the original Connecticut proper, the territory between the *oblong*, our eastern boundary in that quarter, and the Sound; for had it been known to the parties, but which, indeed, was not found out by the whites themselves for the first hundred years after they succeeded to the occupancy, that Connecticut was capable of being rolled or strectched out the whole breadth of the continent, there would have been no need of strife between them; there would have been land amply to satisfy both, and scores of millions of acres to spare. The surfaces of Connecticut and Long-Island were then the reverse of what they are now. Long-Island was covered with rocks:

* See Note XVI.

Connecticut was free from them. The Indians were fully sensible of what they had to dread from such an adversary, and accordingly betook themselves to a course, not unusual on ccasions of great difficulty and danger; they referred the case to the squaws, the mothers of the tribes, who, it is said, recommended an offer to quit, on being allowed for their *betterments* —a Novanglican law term, devised to signify the dwelling, and other erections, and comprehending girdling the trees to disencumber the land of the wood, by a person entering, without title, on land never before cultivated, known as *new*, or *wild*, land, and for which he considers the rightful, whenever he shall appear, bound to allow him according to their value, to be assessed by a jury of the same place, before he himself bound to quit; on a principle, a kind of corollary from the rule, that it is oppressive and unjust that one should reap and another have sown, and so it is unjust and oppressive that one should inhabit and another have built. No answer, as was to be expected, was given to this offer; and the parties, claiming to be entitled to the rights of sovereign states, and there being no federal court to interpose between them, had recourse to the "ultimate means of discussion between princes," to arms. Indeed, had there been a court, it is to be doubted whether they could have been brought to be amenable to it.

As to the party defendant, the Indian—the man of the *Wood;* a wigwam of bark his habitation, and the skins of the beasts, he tracks or entraps, furnishing his coat and his couch; and, to repeat it as expressed by himself, "to divide the land, each to have a

separate and permanent property in his plantation, would be to make him *as bad as a white man.*" His subsistence—in seasons, the return of the inhabitant of the pool from the torpor of winter, to furnish his mess, an annunciation to him of a respite from starving. His hospitality; the mere effect of *all things in common;* and the aged Sachem, when unable to crawl and partake in the wigwam of another, left to starve in his own. His fighting, cowardly; rarely, at the same moment, exposing himself erect in posture and uncovered by a tree, and roasting a prisoner alive, festivity; hence, whence urged to war. With him blood for blood, and the tomahawk has been put into the hand of the widow to avenge the blood of the slain husband. "The native force of his mind unaided, his manners unsoftened, and consequently left fierce;" in a word, a SAVAGE. The notices on his mind of the duty of *rendering to another his own*, very faint, if any; of an authorized means to enforce it, none.*

I am aware that I am here differing from one among us of celebrity for literature and science, and of whom I have presumed to be a follower, with, however, unequal pace, in the humble task I have assigned myself, to prepare *notes*, or collect materials, for the history of the State, the place of my birth and residence, for the benefit of whoever will undertake the principal work, the history itself. The passage alluded to, in the volume he has favoured us with, reads thus: "If it were made a question, whether no law, as among the savage Americans, or too much, as among the

* See Note XVII.

† — Jefferson — see his Notes on Virginia —

civilized Europeans, submits man to the greatest *evil?* one, who hath seen both conditions of existence. would pronounce it to be the last, and that the sheep are *happier* of themselves, than *under the care* of the wolves." Now I am quite willing to allow him his premises, and in the utmost latitude he may wish, that the people are sheep, the leader breaking into mischief the rest follow, and, it is said, to precipitating down a well; and, in reference to the particular immediately before us, wholly incapable to take care of themselves, and that the administrators of the government are wolves. Will it not then be *happier* for the sheep to employ dogs to *take care* of them? No; for in the same pages where we read of ravening wolves, we read of greedy dogs. Will it not be the least *evil*, on the whole, for the social flock to leave the "sweet tender grazings of the field," betake themselves to the dank wilderness, and there separate each one to become solitary? More strenuously, no; for whether for no law, and so for less evil and more happiness, or for less or more any thing else, whatever it may be I do not care, I utterly deny man has a right to turn HEATHEN.

As to the other high litigant party; his hostility to courts of justice is notorious, especially where the judges are learned, distinguishing, upright, undaunted, revered; they frequently thwart him in some of his best projects; where they are of a different character, illiterate, and ignorant, and so in proportion, either conceited or stupid, or without probity, but with its usual concomitant, a consciousness of without reputation for it, and so either showing assurance or be-

traying cowardice, ~~there~~ he not only tolerates the court, he gives it all his countenance and help, because ~~their~~ unprincipled advocates, not to be reckoned among the least profitable of his servants, can, *unoverruled*, by confounding truth and error, right and wrong, play his part as effectually to subserve his purposes, as if played immediately by himself.

The parties foreseeing there would be war, were, as behooved them, prepared for it.

The renowned arch-leader, an host in himself, took the field alone: and, being an over-match for the Indians in skill and spirit, he at first advanced on them; but they having provided there should be constantly reinforcements on their march, thereby preserving their corps entire, and harassing him incessantly, giving him no rest night nor day, he was obliged finally to yield to vigilance and perseverance, and fall back: he retired collected, and, as usual, giving up the ground only inch by inch, and, though retiring, still presenting a front wherever attack threatened; he kept close to the Sound to secure his flank on that side and having reached Frog's Point, and the waters becoming narrow, to be crossed by the Indians in bark canoes, easily to be made in a night, and the tide being out, and the rocks showing their heads, he availed himself of them, and *stepping* from one to another, effected his retreat to Long-Island. He at first betook himself, sullen and silent, to Coram, in the middle of the island; but it being in his nature not to remain idle long, and "rage superadded, soon roused him and ministered to him the means of revenge." He collected all the rocks on the island in

heaps at Cold Spring, and throwing them in different directions to different distances across the Sound on Connecticut, covered the surface of it with them, as we now see it; and it has been repeated from the whites, the first settlers of the lands at Cold Spring, that the Indians to the last who remained, not only undertook to show the spot where he stood, but insisted they could still discern the print of his feet. Whether he has ever visited Connecticut since, not known;* if so, it must have been in some borrowed form, and his stay short, for we must certainly acknowledge that no state in the union can compare with her for a steady habitual effort *to keep the demon out.*

If this tradition be believed by the Indians, it serves to give us some notion of their geology. Are these rocks alluvial? Whoever has seen them will pronounce them resembling every thing more than "the smooth stone of the stream." Are they primitive? No: they come from Long-Island. What are they? Here a defect in the nomenclature; happily the "Greek and Latin fonts" are at hand to supply it. Well for our science we have some literature among us to draw on for names.

The English gave to the river the name of *Hudson's* River, by way of *continual claim*, he being of English *birth.* The Dutch insisted that being in their employ, and expressly to *explore*, he was, as a discoverer, to be considered as *their* subject, and the case of Columbus a precedent; he a *native* of Genoa, and the king of Spain taking to himself the benefit of his

* See Note XVIII.

discoveries, and none of the European powers gainsaying it. Nay, they seem wholly to have overlooked their own case; their sovereign, James 1st, having, prior to the voyage of Hudson, "granted all the lands along the Coast of North America between the 34th and 45th degrees of latitude, and one hundred miles into the country, to his subjects, the Patentees of the north and south Virginia Patents," he claiming it by the discoveries of the *Venetian* Cabots.

The colony and its metropolis, called after the duke's English title, *New-York; Ulster* County, called after his Irish title; *King's* and *Queen's* Counties, and *Duke* and *Dutchess* Counties, so called in compliment to Charles and his queen, and to the duke and his dutchess; Duke's County has passed to Massachusetts; *Richmond* County, the title of a son of Charles; *Orange* County; then already a relationship between the royal family of England and the house of Orange in Holland. The town of *Hurley*, in Ulster County; the name given to it by Governor Colonel Lovelace, his family Barons of Hurley in Ireland. *Vermont*, Green Mountain, and the town of *Amenia*, in Dutchess County, *Pleasant*, if you please, owe their names to the fancy of Young the poet, I mean the American, not the English, Young; he had a peculiar facility in making English words from Latin ones. In his Poem, the Conquest of Quebec, in describing the portents he feigned to have preceded the battle of the Plains of Abraham, and which, according to his fiction, appalled the stout heart of Wolfe not a little, the first line of one of the couplets, "vulpine ululations, ursine growls," and the two concluding words of the

next, "predicting owls," those which preceded have escaped my memory, and it is not now in my power to recover them; sad fate for an epic! "scarce twice five lustres past and out of print." Williams, who has written a book, "The Natural and Civil History of Vermont," makes honourable mention of him, ranking him among the fathers and founders of the state, giving due precedence, however, to *Ethan Allen*.

ANCIENT NAMES OF STREETS IN THE CITY.

Pearl-street, its Dutch name translated; certainly the most ancient, and originally extending only to Whitehall-street—the name of the latter from the *Whitehall Inn*, on the west side below Pearl-street, the private property of Governor Dongan, destroyed by fire, and its ruins referred to in a conveyance, 1724. On the east side from Pearl-street upwards, to at least as far as Stone-stree, HET STEENE STRAAT, perhaps so distinguished as for a time the only one *paved*, the Dutch West-India Company had their PACKHUYSEN, *warehouses*, and that portion of it was known as the WINCKEL-straet, *shopping*-street of the day; the ground on the west side open, and a market being there, was known as the MARKTVELT, the *Market Field*, and hence a passage to it from Broad-street, the MARKTVELT STEEGJE, *Market-Field Lane*. The BREEDE WEG, the *Broad Way*, at times known by a feodal appellation, the HEERE WEG, the *Lord's Way*—A branch of it to the North River, *Beaver Lane*—an order, 1656—"that the ordinary place, for casting anchor in the North River, be *before*, or *near*, the

Beaver Path." Broad-street originally a GRAFT, a term signifying a ditch in fortification, but when applied to a street, signifying one with a *canal* in it. While a GRAFT, it was also usually known by the feodal appellation, the HEERE GRAFT, *Lord's* Graft; and at times also as the BREEDE, *Broad*, Graft; the canal extended as far as Beaver-street, and there divided into two branches, one to the west, the BEEVER, *Beaver*, Graft, now *Beaver-street*, the other to the east, the PRINSEN, *Prince's*, Graft, afterward *Prince's*-street, now the eastern portion of Beaver-street. The *Prince's* Graft terminated in a SLOOT, *narrow ditch*, and there a landing-place for the country people coming to market in their canoes, now *Sloat*-Lane—the whole, the Graft and Sloot, ordered to be filled up in 1687, and the street to be levelled and paved. The street, communicating between the WINCKEL-straet and the bridge across the Graft, BRUGGE, *Bridge*, street. The portion of Pearl-street, from Broad-street, or the termination of Custom-house-street, to at least as far as the first lane or alley, known as the HOOGE, *High*, street—the STADHUYS, *City-Hall*, in it fronting the slip, and the *sheriff*, 1691, ordered to prepare a *ducking-stool*, intended to deter from scolding, a species of excess of freedom of speech, and however it might have suited at the time, certainly now, according to some late and highly respectable opinions on the subject of crime and punishment, a means of restraint too rigorous to comport with the mild and free spirit of our republican government. The dwelling-house of COENRADT TEN EYCK also there, and so the name of the slip COENTIES, or

Coenradt's, Slip—his tannery extending to a lane in the rear, and the bark *mill* being immediately on the lane, the English *Mill-street*, soon supplanted the Dutch SLYK STEEG, *Mud-lane*. The next portion of Pearl-street, to Wall-street, being open to the river, was, like a street in Amsterdam, corresponding in situation, called the CINGEL; the term will lead to its derivation, and its derivation to its meaning, the exterior, or *encircling*, street—it followed the curvatures of the shore, so that when Wall-street was laid out from Broadway, and, where it approached the river, widened, some of the lots, in that part, now became bounded by it, and hence the name *Cingel* at times applied to both streets, and accordingly lots expressed as situate in the *Cingel* or *Wall-street*. A line of palisadoes, and sometimes mentioned as the *city-walls*, from the one river to the other; at its point on the East River, a work of stone, known as the *Half-Moon*, and "fires for the pitch-pots for vessels permitted to be made against it;" its situation, in the present Water-street, somewhere between Wall-street and Pine-street; the line crossed Broadway, so that, continued, it passed not many feet north of the north-western corner of Trinity Church; there were two gates in it—one in Broadway, distinguished as the LANDT POORT, *Land-Gate* or *Port*, the other at the Half-Moon, on the East River, distinguished as the WATER POORT, the *Water-Gate* or *Port*, and at times, and even in grants and other documents in English, mentioned as the *Strand*, or *East*, Port. An order, as late as 1679, "that the gates be locked before 9 o'clock, and opened at daylight." Adjacent to the *Half-Moon*

was "the WAAL, or the place where the ships rode at anchor in the East River"—doubtless, the place where goods were landed or shipped off, and hence the name of the WAAL-straet; very early corrupted to *Wall*-street.

A marsh, described, sufficiently for our present purpose, as extending from the river to the high grounds, the line of the rear of the lots on the northern side of Pearl-street, between Pine and Fulton streets, called SMEE'S VLY, or DE SMEE'S VLY, and therefore uncertain whether the name, or occupation of the person intended, *Smith's*, or *the Smith's*, Vly—Vly, an abbreviation of VALEY, *Valley*, and in use with the Dutch here to denote a marsh, our *salt meadow*. When the MAAGDE PADTJE, *Maiden-lane*, was continued through to the river, and widened below Pearl-street for the slip, called Countess' slip, in compliment to the lady of the Governor Lord Bellamont, a market was built there, known as the VLY Market, the market *in the marsh*, corrupted to the *Fly Market*; hence, when in the sharp contest heretofore between a New-Yorker and a Philadelphian, on the all-important question, in which of their respective cities *the best fare?* and the New-Yorker would boast of his fish, their variety, scores of kinds, their freshness, some even alive and gasping in the market, and the fact not to be denied, but to avoid the effect of it as triumph, the Philadelphian would only, but significantly, remind him, that however *fresh* his *fish* might be, the *flesh* he ate during the summer months not quite free from *taint*, for that from the swarms of the insect in the principal market it was called emphati-

cally the *Fly* Market; the poor New-Yorker, ignorant of the Dutch language and of the etymologies from it, and hence *knowing no better* than that it was the true name of the market, left without a reply, left to experience what no one can know who has not experienced it, *to be obliged in a disputation to give up the point.*

Crown-street laid out in 1694; for a number of years the only street leading from the Broadway to the North River—lately changed to *Liberty*-street. AMERICAN Liberty; the liberty of the REVOLUTION,* an *original* liberty; *English* liberty; "*not to be bound by any laws to which we do not, by our* REPRESENTATIVES, *consent, and the representatives privileged to originate whatever laws they please;*" all beyond it, growth, natural it will be admitted, from the independence on our indigenous stock of *equality of condition.* The Roman *Pileus*, the *cap*, the emblem of a *derived* liberty, a liberty the *gift* from one to another *legally* in servitude to him; if, however, with a half disgraceful unacquaintance with our own liberty, its origin and its nature, we will still have the *Cap* the emblem of it, then it was not unwittingly observed at the time, that, instead of *Liberty*-street, the change would have been more apt from *Crown*, to *Cap*, street.

Gold-street—the Dutch called the hill there, the GOUDEN BERGH, *Golden* Hill; *Cliff*-street, called after *Dirk Van Der Cliff; Beekman*, and *William*, streets, after Alderman *William Beekman; John-*

* See Note XIX.

street, after *John Harpendingh*, the donor to the Dutch congregation of their grounds in the neighbourhood; his *escutcheon* in their church in William-street. *Dey* street, after *Dirk Dey; Warren*-street, so called in compliment to the lady of Sir Peter Warren, a native of the city.

We have seen *Coenradt Ten Eyck*, from his residence there, giving name to a slip; in like manner, FRIEND *Edward Burling*, gave name to *Burling's*-slip, and *Benjamin Peck*, to *Peck's*-slip, and PIETER ROOS to the Fly-Market, PIETER ROOS' MARKT, *Peter Rose's Market*, being the name by which it was at first, and continued for some time to be, known. He was my father's mother's father; his father, GERRIT JANSE ROOS—there are circumstances from which it may be inferred the father of GERRIT came over, and, if so, I now see in my family the ninth generation from the first Dutch colonist ancestor, females of a mature age, and probably the intervening period not exceeding a century and an half—nine generations in a century and an half, not common. The motive with me for mentioning this fact, and I persuade myself others will be persuaded I have none other, is, that it may be received as *doctrinal*, and the *improvement* of it by our *Cœlebses*,* to show the advantage of the *earliest search for a wife*. If the name, *Peter Rose's* Market, had been continued hitherto, so as to have become sufficient for the intendment he was the FOUNDER of it, I think I might then have ventured to challenge any "American Bourbon or Nassau to go

* See Note XX.

higher." I should at least be on a par with old Witham Marsh, Clerk of the City and County of Albany, who died here about fifty years ago, his gravestone to be still seen in Trinity Church-yard, his name on it in Law Latin, *Withamus De Marisco*, the rest of the inscription in other Latin and purporting "that by his father's mother's side he was most nobly born;" the whole by the direction of his will; also among the ways by which a man may bequeath something to himself, something to save his name *from being forgotten*.

DUTCH NAMES FOR THE FISH IN OUR RIVER.

A FEW only will be noticed—some denoted by *numbers* as their *names*—the TWAALF, the *twelve*, the *Streaked Bass*, and the ELF, the *Shad*—the name of the *Shad* in Dutch is ELFT, in German ALOFT, and in French ALOSE, all perhaps from the same root; but being pronounced here ELF, the number *eleven*, the number itself possibly came to be considered as its name, and so led to denote others in the same manner —the *Drum* is said to have been the DERTIEN, the *thirteen*. Van Der Donck, speaking of the North River, expresses himself, it is "SEER VISRYCK," literally, *very fish-rich*—here the Dutch language would seem to have the advantage over the English, its capability of composition—HET GELT-ZUCHT, the *money-lust;* HET HEERSCH-ZUCHT, the *sway-lust;* for a word for the first the English are indebted to the French, *covetousness;* for a word for the other to the Latin, *ambition;* MYN EER-NAAM, my *honour-name*, the name, or rather appel-

lation, by which it is peculiarly my *honour* to be called—no word for it in either of the three languages—an instance illustrating it—"the disciples were called CHRISTIANS." Speaking of the fish in New Netherland at large, and consequently comprehending the Connecticut, he expresses himself, "there is also, in some places, salmon." Extract from the voyage of Hudson as found in Purchas; "they *saw* many salmons, and mullets, and rays, very great"—the 3d of September, not the *salmon season*. De Laet expresses himself, "Hudson also testifies, that with their seines they took every kind of river-fish in the river, also *young* salmon and sturgeon." The Dutch, whatever may be the true name of the fish in their language, always, at least in this country, call the *trout*, SALMTIES, *little salmon;* and they were doubtless in abundance at the mouths of the large streams issuing into the river. Belknap, and as a *fact* appertaining to the *life* of Hudson mentions, "that, in sailing up the river, he found it abounding with fish, and among which were *great store* of salmon;" this instance of a little *wandering* however excepted, we must do the reverend biographer the justice, that in the main *he sticks duly close to his text;* and farther, that he is concise, both in his narrative and in his reflections; and if he possessed the same quality as a preacher, perhaps not the least commendable in him, for we all know there is *nothing so soon apt to tire us as a long sermon*—I preaching against long preaching! Am I aware my *practice* counter to my *precept*, and that *the latter of little effect without the former*? I yield to my own admonition—I close. If I have been too verbose, our historian has provided the

apology for me, "the indefeasible right of my profession founded on immemorial usage." If I have said much, *not much to the purpose*, I prescribe for the same privilege here also. My object, as already declared, was to save the *names* of some places in our country from the tooth of THING-*eating* time—that the memory of them will now be perpetual, I am not entitled even to hope—let it cease; still "may our country itself be perpetual." May this be with me, as it was with the "illustrious and excellent person," whom I cite. "AMONG MY EXPIRING WISHES."

END OF MEMOIR.

NOTES.

ADVERTISEMENT.

THE NOTES were chiefly, soon after the publication of the MEMOIR, in 1817, as will be perceived from No. I, and others have since been, and those denoted suppletory, recently, interleaved, in manuscript, facing the pages containing the passages to which they refer. No. I. itself, however, and No. II, having a general reference to the Memoir, were inserted between the blank leaves preceding the title-page.

NOTES.

No. I.

——————— "mea nemo
"Scripta legat, ——————— ob hanc rem,
"Quod sunt, quos genus hoc minime juvat, utpote plures
"Culpari dignos."

WHEN the Memoir was read, a vote of thanks, and an appointment of a committee to obtain a copy for publication, followed, as matters of course. In consequence of my absence, in Albany, the remainder of the winter, the copy was not furnished until in the spring; and, from intervening occurrences, the publication was farther delayed. On the 12th of August, the publication still remaining to be commenced, the Society passed a resolution, recalling the vote of thanks, unless I would submit the Memoir to a committee, to *expunge* from it in their *discretion*. I cannot bring myself to think so meanly of their understandings, as to suppose they were not sensible, at the time, that, so far from acceding to the proffer, I should forbear from noticing it, farther than instantly to withdraw myself from them. I mention, in the Memoir, "that the subject furnishes little to *please*, perhaps less to *instruct*." The obnoxious passages have never been specified; circumstances, however, if the case merited it, could be mentioned, from which it might, with tolerable certainty, be *guessed*, they were among those designed for *instruction*. It obviously ought not to be unflattering to me; they have been, and from only

being *once* heard, when *read*, remembered and *pondered* for a full half year. I have understood it is held among physicians, that the longer the draught, pill, or bolus, (and my Memoir, perhaps, something not unlike a compound of all three,) is retained, the better, if effect is finally produced; and the more *violent* the effect, the more they conclude the drug to have been genuine.

The intent of the above, is to explain whence the publication of the Memoir, and not the vote of thanks, or even denoting myself a Member of the Society. I interleaved a few copies of the first impression of it, designed for particular distribution, with notes, in manuscript; none of them, however, as will be perceived, tending to vary the import of a single sentence in the text, which, as it is to be my Memorial, must ever remain the *same* as *read*.

No. II.

The *Memoir* is to be considered as a piece in the *loom;* and the subject, as professed, *Names*, to serve only "as the *warp* for the interwoven *woof;*" and, to compare small things with great, in the famous weaving match of old, the fair websters had, probably, the like *warp*—"the skill of the GODDESS-ONE appeared in the *woof;* and the four *lessons*, the *finish* of the work, decided her victorious." I trust there will not be found, in my *piece*, a *lesson*, whether, as *sentiment*, and not just; or, as *hint*, or *hit*, and not fair.

There is always an understood limit to the time allowed for discourses, however variously denominated, to be *read* before a *society*, or other assemblage of persons, convened for the occasion; hence, as to sundry subjects, comprised in the general one, I was restricted to mere instances, or examples, to aid as intimations to others disposed to a farther or more

particular inquiry; in short, but with a *saving* from the imputation of a vanity in the first expression in the sentence, I had to make it a *multum in parvo*.

No. III.—Page 6.

From the passages cited from De Laet and Van Der Donck, and from others, relative to it, briefly interspersed through the pages, and although some are not citations, still none wholly without warrant, may be collected the history of the discovery of the country by the Dutch, and the occupancy and settlement of it by them; at least as much of it, very probably, as is worth research.

No. IV.—Page 11.

Petrus Stuyvesant was the last of the Governors of the Colony, under the Dutch. He arrived in 1647, and the records of his administration are duly entire to serve as proof of character. He was of the profession of arms, and had lost a limb in the service; and hence the Indians, at times, in contumely, called him *Wooden-leg*—he being their dread; not unlike them.

His skill or experience, and peculiarly his military habits, must have stood him in very beneficial stead, in his command here,—being incessantly vexed with the marauding clans of the Mohegan family—their homes, then, still adjacent to the Hudson and Rariton, and intermediate waters. Let a few instances suffice: At one time, and within a few weeks after a treaty of amity with them, 700 landed at the town, early in the morning, without notice, armed with bows and arrows; toward the close of the day they became disorderly; and, on the cry of murder, the inhabitants immediately betook themselves to their arms, and compelled them

to re-embark and retire, with the loss of three of their number, killed—two of the whites were killed. At another time, they made an irruption into the settlement, the site of the present town of Bergen, burnt the houses, killed a number of the inhabitants, and carried off 100 of them, prisoners. Again; while he was absent, occupied in reducing the Swedish fortresses on the Delaware, 900 crossed the river, landed at Spuyten-duyvel Creek, took post there, and remained until they were apprised that he had returned. Again; 900 intruded into the town, but perceiving the inhabitants prepared to receive them, they, after a stay of a few hours, went off. Orders of the government, during the period, "forbidding the Skippers to sail on the river, unless in companies of three, or at least two, yachts, well armed; and the inhabitants to be on their guard against the Indians, and patrol during Divine service, *per vices*."

The claims of his neighbours on the east, the whites of New-England, were a source of disquietude and perplexity to him. In one of his letters to his principals, the West India Company, cited by our historian, he expresses himself, "You imagine the troubles in England will prevent any attempt on these parts; Alas! they are ten to one in number to us: and are able, without any assistance, to deprive us of the country when they please; and their demands, encroachments, and usurpations, give the people great concern; the right to both rivers, by purchase and possession, being our own, without dispute." This indicates not only his suspicion, but a settled apprehension in him, that they meditated, ultimately, to wrest from the Dutch the whole of their possessions here; and the difficulty of his situation was increased by the reflection, that the case, apparently, admitted of no rule of compromise, or concessions. Indeed, if there were, he had little to hope from good disposition in them; on the contrary, in

the correspondence, between him and them, they, coarsely, and as if with design to anger, apply the appellation of *intruders* to the Dutch; he, however, hesitated not a moment to retort it on them in terms. The Connecticut men, at one time, charged him, not only with instigating the Indians to it, but even with an intended personal agency, as an accomplice with them, in a plot to massacre all the whites in their Colony, and the writer of their History gives the outrageous calumny, as a fact, in his narrative. They certainly ought, at least, to have supposed for him, that he had read his Bible, and heeded its contents; so that, "before going to make war against them, he would have sat down and consulted, whether he were able, with his *One*, to meet them coming against him with their *Ten*."

The Director, or Governor, and his Council, were a Court of Justice in the last resort; and in criminal cases, highly penal, they had both original and exclusive jurisdiction. It was not unusual with them, when differing, to give their opinions *seriatim*, and in writing, and which were entered at large in their Journal. Those by Stuyvesant, shew him to have been deliberate and impartial in his inquiries, distinct in his perceptions, and by no means uninformed respecting the principles of criminal jurisprudence.

Undaunted—Firm; never abating of steadfastness in his purposes—Vigilant; not a moment without heed: and unceasing in his care for the protection, and otherwise for the welfare of those in charge to him. His administration, perhaps his life, throughout, at no time at variance with just principle and sound sense. In fine, the whole of the duties of the trust, and the whole of his character considered, it may be questioned, whether the chief magistracy, among us, has ever been confided to an individual more adequate to it, or of more worth.

No. V.—Page 23.

That the French, instead of landing at Mallebarre, to abide there, or pursuing their voyage farther, *did* discern it more eligible to return to Port Royal; and, so discerning, *did* return, to be ascribed to *Providence*, to the Deity; such his *purpose*, and the *mind* and *will* of man subservient to it. What this *doctrine?* May it not challenge *denial?* If *admitted*, what not the *conclusion?*

No. VI.—Page 24.

The present Constitution—for the *thitherto* received just *federal* exposition of it, as to the *sovereignty* of the *State*-Governments in their *relation* to the *sovereignty* of the *General* Government; the following extract from a note from the Commissioners, on the part of New-York, to those on the part of New-Jersey, in the conferences between them, 1807, relative to the jurisdiction of the Hudson, where it flows between the two States; New-Jersey insisting, as one ground of claim to it, to the middle of the channel, New-York having always exercised it to the shore on the New-Jersey side—that she was an independent *sovereign* State—the extract: "New-Jersey was always an independent, sovereign State, as against New-York both *de facto* and *de jure;* and, on the principle of the American Revolution, she was always so *de jure*, as against Great Britain; with this exception, that the Prince, possessing the British crown for the time being, was her sovereign, entitled to, and exercising, the like powers and prerogatives as in Great Britian, and of consequence in whom the supreme executive power was vested, and to whom, as pos-

sessing especially the *fecial* powers, as they are sometimes termed, the powers of *peace and war*, the duty of *allegiance* was due; with whose concurrent agency in her legislature, she could "raise armies, maintain navies, regulate commerce and navigation, lay and collect duties on imports and exports, and tonnage on vessels, naturalize foreigners, coin monies," and assert and vindicate her rights as to her boundaries, and which she actually did as to her northern boundary; except the last, however, all the rights or powers here enumerated, the *indicia* of sovereignty, she has, equally with the State of New-York and every other State in the Union, delegated or ceded to the general sovereignty of the United States, and is now perhaps more to be likened to a corporation with certain powers, none more plenary than that of life and death for breaches of her own internal peace; and is no otherwise indepedent than as she holds such powers independent of the general sovereignty, but still, in a sense, at the will of the legislatures or conventions of three-fourths of the states."

NOTE—*suppletory to the above.*

THE legislature of Virginia, February, 1786, proposed to the States, a Convention of Commissioners, to meet at Annapolis, in Maryland, in September, "to consider how far an uniform system, in their *commercial* intercourse and regulations, might be necessary to their common interest and permanent harmony; and to report an act, relative to this great object, which, when ratified, would enable the United States in Congress assembled, effectually to provide for the same." The measure being approved, the legislature of this State appointed their Commissioners, Messrs. Duane, Gansevoort, R. C. Livingston, Hamilton, and me. Mr. Gansevoort wholly declined the appointment; and when the time for the Convention to assemble,

approached, Mr. Duane gave notice to his colleagues of indisposition, and Mr. Livingston of a probable detention by business, for some days, at least. I was Attorney-General, and, at the time, in Albany, attending the Supreme Court, and it became doubtful, whether the public business would not detain me. A *casual* conversation between the late Mr. Justice Hobart and me, the intended Convention the subject, terminated in a *conclusion*, that the present opportunity for obtaining a Convention to revise the whole of our mode or system of GENERAL Government, by *confederation* or *league*, ought not to be suffered to pass; that I should consign over the business of the court, to some friend to conduct it for me; proceed to New-York, and communicate to Mr. Hamilton what had passed between us; which I did; and he instantly concurring, we set out for Annapolis, where we found Commissioners from New-Jersey, Pennsylvania, Delaware, and Virginia. Here the same being substantially repeated, and there being the like instantaneous concurrence, a committee was appointed to prepare an address to the States, which was reported and agreed to; the whole in the course of not exceeding three or four days, and we separated. The draft was by Mr. Hamilton, although not *formally* one of the committee. It is to be found printed, in Carey's American Museum for April, 1787; and concludes, "with a suggestion by the Commissioners, with the most respectful deference, of their sincere conviction, that it might essentially tend to advance the interest of the Union, if the States, by whom they had been respectively delegated, would concur themselves, and use endeavours to procure the concurrence of the other States, in the appointment of Commissioners to meet at Philadelphia, on the second Monday in May, to take into consideration the situation of the United States, and to devise such farther provisions as should appear to them necessary to

render the Constitution of the Federal Government adequate to the exigencies of the Union." Is this entitled to be veiwed as the *origin* of the present Constitution?

No. VII.—Page 31.

We have Milton for it, that Sir He was expressly "formed for Contemplation and *Valour*"—has not Lady She, as often as she has chosen it, shown herself, with her "*Softness* and Grace," as potently endowed?

No. VIII.—Page 49.

"*Homo sum, humani nihil a me alienum puto.*"

I am a *Dutchman*, and so think nothing, which *concerns* the *Dutch*, of *unconcern* to me.

Note to a sermon, in commemoration of the landing of the New-England Pilgrims, delivered 22d December, 1820, by John Chester, pastor of the second presbyterian church in Albany:

"It seems to be admitted, that the captain of the ship had been bribed, by some interested persons, to land them far north of the place they intended. After they had found Cape Cod, they would have gone to the Hudson; but the captain would not proceed; and in a short time the severity of the season made it impossible."

I presume it will be conceded to me, that the passages in the Memoir, from the historiographer of Connecticut, were utterly unentitled to be otherwise noticed than they were; but the Discourse, to which the note, the subject of the present note to the Memoir, is attached, bespeaking the preacher as possessing, with ingenuousness of disposition, and courtesy of man-

ners, a correct, cultivated, mind, a charge from him is not to pass as unmeriting to be regarded. The answer, however, will not be laboured. It will consist wholly of extracts from Neal's History of New-England, 1722, and Hutchinson's History of the Colony of the Massachusetts Bay, 1760, which, with the inferences they will themselves suggest, and a few I may, for the greater certainty, intimate, will, I confide, suffice to undeceive him.

Extracts from Neal:—"On the 5th August, 1620, both ships, the Speedwell of 60 tons, and the May-Flower of 180 tons, sailed, in company, from Southampton, for New-England; but, before they got to the Land's End, Captain Reynolds, master of the Speedwell, complained that his ship was so leaky that he durst not venture out to sea in her. Upon which they put into Dartmouth to have her caulked. They then put to sea a second time; but when they had sailed about 100 leagues, Mr. Reynolds alarmed the passengers again, telling them he should certainly founder at sea, if he held on the voyage; so both ships put back again into Plymouth, and the Speedwell was dismissed as unfit for the voyage. The whole company, being about 120, were now stowed, in one ship, which sailed out of Plymouth on the 6th of September, and, after a long and dangerous voyage, they fell in with the land at Cape Cod, on the 9th of November following. Here they refreshed themselves about half a day; then tacked to the southward for Hudson's River, but Mr. Jones, the master, had, it seems, been *bribed* by the *Hollanders* to carry them more to the north, the Dutch intending themselves to take possession of these parts, as they did some time after. Instead, therefore, of putting out to sea, he entangled among dangerous shoals and breakers, where, meeting with a storm, the ship was driven back again to the Cape; upon which they put into the harbour, and resolved, considering the season of the year, to at-

tempt a settlement there, and not proceed forward to the River." After speaking of the attempt, by Sir Richard Grenville, to plant a Colony at Roanoke Island, in 1585, and which finally failed, he concludes the passage, "that several other attempts were made. in the Queen's time, toward a settlement in these parts, but they all miscarried."

Extracts from Hutchinson:—"Gosnold, an Englishman, made a voyage, in 1602, to that part of North America since called New-England, and landed on the eastern coast, in about 43 degrees north latitude, and it is not certain any European had been there before him." "He landed on one of the Elizabeth Islands, and gave them that name, in honour of Queen Elizabeth, and built a Fort, and intended a settlement on the island, or the continent near it, but could not persuade his people to remain there, and they all returned to England before winter." "King James, in 1606, claiming the territory, by the discovery of the Cabots, granted all the continent of North America, from 34 to 45 degrees, which he divided into two Colonies, viz: the southern, or Virginia, to certain merchants of London; and the northern, or New-England, to merchants of Plymouth—New-England to begin at the 40th degree." "Popham and others, patentees of the northern Colony, began a settlement at Sagadoc; and the next year, those which survived the winter, returned to England; their design of a plantation being at an end." "Whether Britain would have had any Colonies in America at this day, if religion had not been the grand inducement, is doubtful. One hundred and twenty years had passed from the discovery of the northern continent by the Cabots, without successful attempts; and after repeated attempts had failed, it seems less probable that any should undertake such an affair, than it would have been if no such attempt had ever been made." "Persecution drove one Mr. Robinson and his

church, from England to Holland." "In 1617, they began to think of removing to America." "*The Dutch laboured to persuade them to go to Hudson's River and settle under their West-India Company, but they had not lost their affections for the English, and chose to be under their government and protection.*" "Some of the chiefs of them addressed the King, to grant them liberty in religion under the great seal, which he refused." "They laid aside the design for that year." "In 1619, they renewed their application, and resolved to venture, though they could not have a special grant from the King, of liberty of conscience." "In July, 1620, the principal of them went over to Southampton, where the ships were ready to take them on board." "They sailed the beginning of August, but were obliged, repeatedly, to put back, and leave one of their ships behind, with part of the company, at last. They intended for Hudson's River, or the coast, near it, *but the Dutch had bribed their pilot,* and he carried them farther northward, so that they fell in about Cape Cod, and arrived in that harbour the 11th November." "The harbour is good, but the country is sandy and barren. This was discouraging, but it was too late to put to sea again."

Extracts from Hutchinson, in continuation:—"I think I may with singular propriety, call their lives a pilgrimage, '*tantum religio potuit suadere.*'" "It was about the 8th or 9th November, before they made the coast of America, and, falling more to the northward than they intended, they made another attempt to sail farther southward, but meeting with contrary winds and hazardous shoals, they were glad to put into the harbour of Cape Cod, determined to winter in the most convenient place they could find. This disappointment was grievous to them; but before the spring they considered it as a favourable providence; they were so reduced in the winter by sickness and death, they supposed they must have fallen a prey to

the Indians on Hudson's River, where they proposed to begin a Colony." "The master, or pilot, *it is said*, bribed by the Dutch West India Company, had engaged, at all events, not to land them at Hudson's River, but they were determined on it, and earlier in the year he would have found it difficult to have diverted them." "The whole number, exclusive of mariners, amounted to 101; about one-fourth heads of families, and the rest, wives, children, and servants." "They came out to seek a *vacuum domicilium*, (a favourite expression,) in some part of the globe, where they would, according to their own apprehension, *be free from the control of European power*."

I assume it, that, from these extracts, there is sufficient, as between the English and the other European powers, for the *intendment* of a *dereliction* by them, previous to the voyage of Hudson, of whatever right had accrued by the discovery of the Cabots, at least as it respects the territory westward from Elizabeth Islands to the Delaware, and the present purpose requires no more, and consequently the occupancy of the Dutch, rightful.

The historians furnish no authority for the charge of the *bribe*, nor even an intimation how this "thing of darkness was brought to light." The two captains, doubtless, before their departure from Southampton, agreed on a rendezvous on the coast, in the event of separating on the passage; hence, they must alike have been "participants in the crime." One of them finally staid behind. Did he, to disburden his conscience, disclose it, and, to show the sincerity of his contrition, disburden himself of his share of the recompense for it? The voyage laid aside, always a *return of premium*—indeed, may it not be asked, whether the narrative, in reference to the *fact*, the alleged corruption, is reconcileable with itself throughout. The passage expressed, "that they came out to seek a *vacuum domicilium* in some part of the globe

where they would, according to their own apprehension, be free from the control of European power," certainly merits peculiar notice; and in my view of it, may serve satisfactorily for the inference, that these justly styled PILGRIMS, meritorious beyond commendation, forsook their homes without reflecting, and not unnatural, "distressed and perplexed as they were on every side," there was no such refuge, as they sought, to be found here, a space unclaimed, unoccupied, and exempt from metropolitan control and intolerance. for that their sovereign had already granted the whole of the coast, with extensive adjacent territory, to their fellow-subjects, the patentees, the merchants of London, or the merchants of Plymouth, mentioned by Hutchinson, so that when they parted from the shores of the one continent, it was with no other than a general destination to reach those of the other by the most direct course the winds should permit; and assuredly we must presume for them, they were wholly unaware, that the instant they landed, *with intent to possess*, they were, by the law which necessarily followed them, to be declared *trespassers* on the property of others.

No. IX.—PAGE 44.

PERHAPS what is already found in the text of the Memoir, on the subject to which this Note relates, might be deemed sufficient whence to collect the whole of the character of the Dutch Colonists; for, if not too far-fetched, may not STABILITY, and especially as it regards COMMUNITIES, be considered so the *greater*, as necessarily to *contain*, or imply, every other quality, however estimable, as the *less*. But it having been intimated that, although there is sufficient, and possibly some may think even to *spare*, as to the "*cities*," the abodes of the "*men*," the inhabitants;

still that a modicum more, as to their "*manners*," would not come amiss; hence, the few following paragraphs.

The distinction between the two classes, under the degree of knighthood, and, to borrow the English terms whereby to denote them, *gentlemen*, or those entitled to bear arms, to show *descent*, and *yeomen*, prevailed in Holland, not less than elsewhere throughout Europe, at the period of the settlement of the country by the Dutch; with an exception, therefore, of those who came over in public trust, and a few more, still capable to trace their family to a colony original of note or condition, the others, generally, husbandmen, mechanics, or traders; and therefore, probably not more than one, in some scores, a *gentleman*, in its sense as defined, and so no other *ancestry* to boast, than *honest parentage*. It may be perceived from the text of the Memoir, that I have not an opinion widely different as to the English colonists—"that however *faultless* their *lives* and *fidelity*, still, as to *race* and *revenue*, both alike *plebeian*, and not more of *nobility* in the one than the other."

Negro slavery, common, at the time, to all the colonies on our continent, whichsoever of the European States the metropolitan—so far, perhaps, in extenuation. A milder form of it than among the Dutch of New-Netherland, scarcely to be imagined. The power of the master to punish, understood not to exceed moderate correction by stripes. Where a handicraft, there in the same workshop; where a husbandman, there in the same field—the slave merely a fellow-labourer with the master, "fulfilling only the like *task*"—always partaking, and alike without *stint*, of the same fare, the fruit of their joint earnings. Still he was a slave, *subject* to the *will* of *another*, his fellowman; and assignable, as the "beast, born to bear labour;" and surely not among the least of the mercies

calling for praise; it has been given to us in these latter days to see the injustice of the bondage.

It can hardly be said of the Dutch, they were laborious—a more qualified term will suit better—they were diligent; at no time wholly idle; on the contrary, constant and persevering; whatever *begun* always sure to *finish* it, and nothing ever *slighted* —always to *finish* and never to *slight;* not a little of concomitant character implied in it, and certainly the *discretion*, "when intending to build, of sitting down first and counting the cost."

Their women, truly assiduous in what appertained to them; witness the well-kneaded loaf, than which a not more certain sign of housewifery: and, adepts in *cleansing*, therefore excelling peculiarly in the dairy; hence, the well-wrought roll, the companion of the loaf; bread and butter, the *boter-ham* of Holland, constituting, accordingly, the greater proportion of the solid food of the family.

The Dutch were upright and undisguised in all their intercourse, and hence, the confidence among them with each other, entire. They were frugal. Here, possibly, we may hesitate to commend unqualifiedly. Labour is life; the absence of it, the absence of life; no limit, therefore, to *acquisition*. The more knowledge, the more the means of happiness; the more wealth, the more the means of knowledge. This is *earning;* but the lesson to *save*, is to be practised with great caution, from its almost inevitable tendency to the *excess* of it, the habit to *hoard*. The *prodigal* may be reclaimed from "*waste*," but we have no instance warranting hope of the *miser*.

That the Dutch Colonists should be distant and reserved to strangers, and more so if differing from them in language, would scarcely be to be censured in them; they were, however, wholly free from incivility or rudeness; and certainly not wanting in hos-

pitality. The poor, and "especially those of the household of faith," indigent communicants, maintained by the congregations; and, duly mindful of the apostolic injunction, the Sunday-gatherings for them continued to the present day.

A remissness, it must be acknowledged, in them: no provision for the education of their youth. The prevalence of their language, for a great length of time, even after the surrender of the Colony to the English, and their blame-worthy attachment to it, were impediments, to be left to time to remove; and to which may be added, that, prior to the close of the war, in 1763, comparatively few strangers of British birth came to reside here. It was from a *necessity*, imposed on the New-England Colonists, but assuredly not detracting from the merit of it, to train and rear, from among themselves, those who should be qualified to contend for the faith, held, by them, the same "once delivered to the saints." Not so with the Dutch. Their removal hither, wholly *spontaneous;* the sole inducement, *gain*, either as traders or cultivators. Their clergy, accordingly, during the period alluded to, natives of Holland, and there educated. At the same time it ought to be mentioned to their credit, that their first care, after providing for their own immediate safety and subsistence, was, to form themselves into congregations, build churches, and call ministers. The call always addressed to the Classis of Amsterdam, the churches in the Colonies being considered as confided to their rule and care. The Dutch clergy being diligent as catechists, the doctrines of the mother-church have through the successive generations, continued to be taught with undeviating fidelity and purity; and on a marriage, and as an article of indispensable garnishment in the house, the folio Bible was procured; literally in *boards*, and with clasps of brass correspondently stout; and reading it in the family, the usual Sunday evening em-

ployment, and, with the text, always the marginal notes, occupying the greater portion of the page; and still to be resorted to as just comment.

They were temperate. Indeed, and in a word, it may safely be said of them, they were *without vice;* and perhaps, peculiarly possessing a *wisdom*, doubtless unspeakably beneath that which is FROM ABOVE, and, although *negative*, still having its value, the "first," or highest "wisdom" of Gentilism, they were *without folly;* it being certain that conceit, vanity, affectation, caprice, or NONSENSE, in any of its endless modifications, if ever found among the Dutch, *rarely* so.

Such were our grandsires, the Dutch Colonists; their grandsires, the first in the history of nations, who resisted intolerance and oppression and succeeded. No other boast here than that, it is yet to happen that their sons have failed to prove themselves worthy of their lineage.

No. X.—PAGE 44.

THE pales, enclosing the City Hall, have, since the Memoir, been removed, and their place supplied by a railing of iron; and, in addition, it is now farther to be *hid* within rows of trees; a proper precaution; because should we apprehend the effect of a view of it, ALL AT ONCE, might be more than we could well bear, we may then take it *peice meal*, by *peeping* from different points, over the railing, through the openings; and which will be quite enough to satisfy us, if curious to know it, whether it actually rests on a *base*, or, like the mausoleum, the wonder, it is borne in the *air*. I believe we are alone in the practice of *embowering* our public structures of style—perhaps entitled to the very merit of having introduced it. The Dutch Chuch, in William-Street, a rare specimen of correct architecture—rare, as possessing *simplicity* and *unity*,

and peculiarly appropriate for a *Christian* Church; where it is not only permitted to the votaries, but enjoined on them, to assemble *within* the temple; hence the *Portico* of the *Pagan*, for the accommodation of any to remain without, not there. This building, so creditable to us, is to be sought for in a *grove* of *Buttonwood*. "Abraham planted a *grove*, and there called on the name of the Lord." Afterward expressly forbidden to his posterity; "thou shalt not plant there a *grove* near unto the altar of the Lord;" from its *tendency*, a rule for estimating whether we are to *do*, or to *forbear;* the worth of it seldom estimated; to repeat it, from its tendency to *fallacious*, hence hurtful, *associations*—the *gloom* of the *shade*—the *gloom* of the *gothic cloister*—their effect on the *imagination* to pass for *real solemnity of mind*—the "*contemplations*" of the inmates of the last declared "HEAVENLY!" "All the land which thou seest, to thee will I give it, and to thy seed for ever; and I will make nations of thee; and kings shall come out of thee; and I will establish my covenant to be a God unto thee, and thy seed after thee." These promises, and the command, "*thou shalt not*," notwithstanding, the heirs of the promises would have their *groves* for their false worship, until "they were smitten for it, and scattered beyond the RIVER." "There have been converts from *atheism;* from *superstition* none, or very rare." More of truth and force in this sentiment, more cases where applicable, than, perhaps, we are aware.

No. XI—PAGE 47.

"I BEQUEATH my political *opinion*." Is not this, I bequeath my political *wisdom?* I bequeath it to my "*country*." Except writing one's *own* Life, can a weakness, or vanity, beyond it, be conceived? Does not the *opinion* resolve itself into this—that, to preserve the government, *free*, you must contrive it to go

without the *impulse* of *hire*, for *labour?* Another SAGE, in mind, morals, and religion, about of the same mould; in science about of the same attainment; knowing *something* of almost *all* things, *master*, thoroughly so, of *none*, referred to in the sequel, as will be perceived, and also in reference to the subject of *government*, and especially as discoursing gravely about the *happiness* of a flock of sheep, and their being under the *care* of the wolf, and their *option* to withdraw from it, and take *care* of themselves, pronounced "*our* Franklin, at fourscore, the ORNAMENT of human nature."

NOTE—*Suppletory to the above.*

WE have Franklin-Counties; Franklin-Towns; Franklin-Streets; Franklin-Banks; Franklin-Markets; Franklin-Hearths; Franklin-Gridirons; in short, CHURCHES hitherto excepted, we have scarcely a genus of entity among us, without a species, or at least an individual of it, and the Doctor's name not *adjectively* prefixed, in memorial of his own excellence, and thereby to "*signify it as a property or quality in the thing named;*" and finally, as if to crown it, one of the first rates in our navy, named after him, although not bred to the sea, or ever in battle; on the contrary, his general deportment indicated a preference for "*pacivity;*" so that it would not have been more out of the way for the administration, had they been of a *religioso* sect, to have called the ship after Job, as the most *patient*, or after Moses, as the most *meek*, of men. Congress, by declaring the subjects to furnish the names, all of them importing *place*, in exclusion of *person*, have wisely guarded against *sectarian* predilection in future.

Extract from Mr. Webster's Discourse, delivered at Plymouth, 22d December 1820, in commemoration of the first settlement of New-England:

"When the first century closed—the crepuscular light had begun to flash along the east of a luminary; and which was to mark the Age, with its own name, as the Age of FRANKLIN."

The Doctor, some where, but as I do not, on search, find it in either of his two Lives; the one, the little lesson-manual by himself, mentioned in the text of the Memoir; the other, his Biography, by his Grandson, since his decease; a compilation of correspondence and pieces, *six volumes octavo;* I presume I must have met with it in some fugitive letter, among those we have seen occasionally, within the few last years, reprinted in our public papers; "ONE, *and from which, to learn the others*," will, with a few brief remarks, be subjoined to this Note.

The passage alluded to, was to the purport, that his mother told him, if he were diligent to improve himself in learning and knowledge, he might come to be the companion of Princes; and which he conceived to have actually taken place, when in England, the beginning of the last reign, as agent for Pennsylvania, he was invited to the dinner given by the City of London to the King of Denmark.

Little did he dream of the more ample accomplishment of the maternal promise or prediction, in reserve for him. Hitherto he had, and on a mere formal, or *official*, "bidding," as a Colony Agent, his light *borrowed*, been a *guest* at the same *feast* made for royalty; he is now, and for attributed personal pre-eminence, his lustre *his own*, to be raised to the very peerage itself of Emperors and Kings. We have heard of an Age, called after Augustus of Rome; of one, called after a Lewis of France; hereafter, we are to hear of one, called after Franklin of America; and a descendant of the heretic-banishing, infidel-anathematizing, puritan forefathers of New-England, who, on landing at Plymouth, as has been carefully handed down to us, for the last fifty of the two hun-

dred years from the event, all stepped on the same rock, presenting himself as the GOD-FATHER, giving the name. The rock has lately been weighed from the ooze, and brought high and dry ashore; hence, the yearly visit to it since. In *European* Christendom, *pilgrimages* may be said to have gone into disuse for ages.

But, may it not be asked, whether there is not an objection to our taking on ourselves to have an age, and to be suspected as not having occurred, or, if so, not fully considered? To illustrate, by the Augustan, or Roman, age, there not having been a due "series of years, or flight of times," to pronounce on the immortality of the French age; and so, at present, not competent to serve as precedent.

The Augustan Age has become famous, from the writers who flourished in it; and the name, complimental to Augustus, whose reign the era, and to whose patronage it is intended to be ascribed, that they were so numerous, and every of them so excelling; we, however, select the patron from the very ranks of the writers themselves; and, I should not be surprised, if we were to have the whole European monarchy of letters on our backs, for the innovation, not less unclassical than incongruous. For, granting we have the requisite complement of them, even with the Doctor himself to spare, and of due celebrity to pass as, and for, the *American Classicks;* still, the specified correlative, REGALIA, prince, reign, and patron, wanting, the objection remains, and we, of course, as yet, not susceptible of an AGE.

The letter, above referred to:

"The following is a letter from Dr. Franklin to the celebrated Mr. Whitefield. His ideas of religion are given in a more favourable light than some have been willing to place them. His tenets were at variance with the established faith. No person, however, can

doubt that he possessed the essentials. If *charity* is a Christian virtue, then Franklin's life illustrated it."

Thus far the Editor. Now the letter:

"For my own part, when I am employed in serving others, I do not look upon myself as conferring favours, but as paying debts. In my travels, and since my settlement, I have received much kindness from men to whom I shall never have any opportunity of making the least direct return, and numberless mercies from God, who is infinitely above being benefitted by our services. These kindnesses from men, I can, therefore, only return on their fellow-men; and I can only show my gratitude for these mercies from God, by a readiness to help his other children and my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less to our Creator. You will see, in this, my notion of good works; that I am far from expecting to merit heaven by them. By heaven, we understand a state of happiness, infinite in degree, and eternal in duration: I can do nothing to deserve such rewards. He that, for giving a draught of water to a thirsty person, should expect to be paid with a good plantation, is modest in his demands compared with those who think they deserve heaven for the little good they do on earth. Even the mixed, imperfect pleasures we enjoy, in this world, are rather from God's goodness, than our merit: how much more such happiness of heaven. For my own part, I have not the vanity to think I deserve, the folly to expect, nor the ambition to deserve, it; but, content myself in submitting to the will and disposal of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the afflictions I may, at any time, suffer, shall tend to my benefit. The faith

you mention, has certainly its use in the world; I do not desire to see it diminished, nor would I endeavour to lessen it in any man. But, I wish it were more productive of good works, than I have generally seen it: I mean real good works: works of kindness, charity, mercy, and public spirit; not holiday keeping, sermon reading, or hearing; performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised by wise men, and much less capable of pleasing the Deity. The worship of God is a duty; the hearing and reading of sermons may be useful, but if men rest in hearing and praying, as many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produced any fruit. Your great Master thought much less of these outward appearances and professions than many of his modern disciples. He preferred the *doers* of the word to the mere *hearers*—the son, that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness, but neglected the work; the heretical, but charitable, Samaritan, to the uncharitable, though orthodox Priest and sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard of his Name, he declares shall, at the last day, be accepted, when those who cry, Lord! Lord! who value themselves upon their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance; which implied his modest opinion that there were some, in his time, who thought themselves so good that they need not hear even him for improvement; but, nowadays, we have scarce a little parson that does not think it the duty of every man, within his reach, to sit under his petty ministrations.

and that whoever omits them, offends God. I wish, to such, more humility, and to you, health and happiness, being your friend and servant."

I give the above, as I found it in a Cazenovia paper. 1818. Another copy appeared in an Albany paper, 1820, with the Doctor's name subscribed, and a date, as to time, 1752; but without a direction. A short introductory paragraph, wanted in the copy here presented, mentions it as having been written on the fourth day from the date of the one to which it purports to be an answer. Rather *off hand*. It is obviously *studied*. The Doctor's *art* has here failed him "to *conceal* his *art*." In 1752, the Doctor was in America, and Whitefield in England, so that the suggestion of the Cazenovia editor, that the latter was the correspondent, not possible to be true. These two copies must have been reprinted from distinct papers, serving as originals to the respective editors. The Doctor himself, doubtless, furnished the copy, in the first instance, for publication; abundant proof being to be found, in Almanacks and newspapers, of his readiness to comply with the rule, "for you to know is nothing, unless you give it to another, that he also know what you know;" indeed, I presume there never was a *previous* letter, and so the whole a *fable*, to be denominated the *apologue* of the Doctor and his *feigned* correspondent—wholly *new;* a species of the *forensick;* and the question the Doctor makes his correspondent propound, by way of challenge, is, whether faith, without works, not preferable to works, without faith? The Doctor *negatur*. Now, as faith, without works, is dead, and so no faith; and as works, not done in faith, are not acceptable, and so no works: the terms explained, the question vanishes. There is, in one view of them, a difference, material in the question, of more or less merit—if such a question there can be; MARTYRS have SUFFERED for the *faith* which "came to them by HEARING;" such the ap-

pointed means; *works*, and peculiarly those specified by the Doctor, and distinguished by him as *real* good works, have, as they ought to have, the *praise*, and so the *reward*, of men; but hence, not possible the *doers* should ever be called to *suffer* for them. The Doctor vouches THE GREAT TEACHER, "that the *doers* are to be preferred to the *hearers* of the word." True; but why not vouch him, when replying to the inquiry of his followers, "what they were to do to work the works of God?" The reply—"The work of God is to believe on him whom he hath sent." To have cited this *teaching*, as it would have been an acknowledgment of faith in the MESSENGER, and, of course, in the MESSAGE, "that he came to *save* that which was lost," would have been, in the phraseology of disputants, and now, from *use*, legitimately English, a *felo de se;* the very *pith* of the *moral*, or rather, *interpretation*, of the Doctor's *fable* being, man never *lost;* never a *lapse* of him. Peculiar praise of *good works*, when in contrast with *faith*, and especially, as in the present instance, if an entire silence, at the same time, as to those which are *evil*, ever to excite suspicion, there is something *wilily* intended, and you would never have persuaded the jealous, shrewd, earnest. puritan, the PILGRIM, otherwise than that, in the Doctor's *preachment* about them, he saw the very *cleft track* throughout. There is a rule, "that what you dare not do *directly*, you shall not betake yourself to do it *obliquely*." Rather strict for constant observance—an avowed, or *direct*, attack on Christianity. not always safe. These parsons, with their lank heads, and their long prayers, "*filled with flatteries and compliments to the Deity:*" *flatteries* and *compliments* to the MOST HIGH and ALL-PERFECT! When the pen indited this sentence, ought we not, in charity, to suppose an entire suspension of thought for the moment? These parsons, to repeat it, "*little*," and big, like their predecessors of old, at times thwarting and

troubling the philosophic *Israel;* a host, and not a few of them, masters in the science of argument, the Doctor, therefore, aware, not *discreet* to *measure weapons* with them; the more so, as skill in eclecticks, to discern the *relation* between *premises* and *consequence*, not his best skill. Take a sample from his *reasonings* before us. "I have not the vanity to think I deserve heaven as *reward*, nor the folly to expect it as of *merit*, but content myself in submitting to the disposal of that God who made me, and who has hitherto preserved and blessed me, and in whose fatherly goodness I will confide, that he never will make me miserable;" so that, *because* his Maker has *blessed* him in a state of *probation* here, *therefore* he will *bless* him in a state of *retribution* hereafter—how *logically* just the *deduction!* To notice, and merely to notice, a single expression more, and to finish: "God will never make me miserable." Whence has Doctor Franklin it, that the Creator ever makes his creatures miserable? Is not the *misery* of *man*, wholly chargeable on *himself;* no *faith* in the *revelation*, his *Creator* has vouchsafed him of the *means* to be *saved* from it?

No. XII.—Page 49.

The Bank of New-York was not incorporated by the legislature until 1791, a period of six years from its establishment, during which it was a *partnership*, the stockholders, as *partners*, liable in their *several* persons and estates, on the notes or bills; still *doing business*, with like credit, and like profit to themselves and accommodation to the public, as afterwards. The *restraining* act was passed in 1804; and, in the intermediate time five other banks were incorporated, and they have *multiplied* since, to the session of 1816, inclusive, to twenty more; and of them a *number*, I leave it to every one to inquire, and ascertain it for

himself, where, it is *believed*, in the community, the incorporation proceeded not from worthy motives, in those who granted it, or was obtained by lamentably unworthy means, by those who applied for it—such among the effects of a law, in unnatural or arbitrary restraint of individual faculty and volition—that the banks have refused to redeem their notes, among the effects of incorporation—one proof among others, and not to be numbered, that *abuse* and *corruption* must be the effect, whenever the government, and the more *free* the *form*, the danger of the evil not less to be shunned, the evil itself being surely more to be dreaded, will not be regardful to limit itself, in the exercise of the powers entrusted to it, to their simple, sole, legitimate, object, PROTECTION; to defend me against hostility from without, against violence and fraud from within, and to provide the requisite means for me to compel others "to render to me my own;" a due *administration of justice*, and then only to be superadded those *regulations*, no term more apt, occurring, which *utility*, restricted in its sense, to scarcely more than the *opposite* of *inconvenience*, and all partaking of RULE, may suggest—this the whole *necessary;* the whole I am entitled to require from the government and consequently the whole it is held to afford to me—this the measure between us of my rights and its duties, and "the *law* of these duties fulfilled," the government will find it has nothing to spare for supererogation.

NOTE—*Suppletory to the above.*

PROTECTION against violence and fraud, and none against slander? None! Each one to be the keeper, and so the protector, of his own character. Let him be what he ought to be; diligent, temperate, upright, heedful; his life "the shield to quench the dart." Was it ever known, that a person of *character*, truly

† "Inde latæ Leges, ne Fortior omnia haberet"

so, *went to law* for it? A solecism in conduct. "Actions on the case for *words*," still a title in our code. Protection, the sole duty of the government? Most assuredly—for what is government? May it not be defined in a sentence? The best *practical* combination of private or separate right, with public or aggregate force. Why the entire surrender of private or separate property to the government? For the sake of aggregate force. Why aggregate force? For the sake of *mutual* safety. If so, then when the government requires from me a portion of my property, or "*substance*," for any other purpose, doth it not usurp on my private or separate volition or option, whether I will, or will not, contribute, and especially if the purpose partake of *eleemosynary?* surely, alms, falsely so called, if by *coercion*. A surrender of my *life* to the government; entitled to require from me to expose it to the *forlorn* hazard. The same question occurs here, and the same answer. For what purpose? General or mutual safety. In a word; why the public *purse* at the disposal of the government; or, to make the illustration more apt, to substitute the term, "ruler?" Because the *trust* in him "to bear the public sword, and not in vain, but as the means to enable him to bear it as a *revenger*, to execute wrath on those that do evil."

It has been stated, that one branch of PROTECTION, is, "to provide the means to compel *others* to render to me *my own*." Are not *courts of justice* emphatically the *means?* What is a government, and however to be preferred as more free, not having an enlightened, impartial, efficient administration of justice? He, who, though he have the utterance of an angel, a knowledge to understand all mysteries, a faith to REMOVE MOUNTAINS, a beneficence to others to the impoverishment of himself, and the zeal of a martyr, what is he if he have not LOVE? Sound; noise; nay, *nothing*.

No. XIII.—Page 52.

"In Congress—*7th August*, 1783.

"Resolved, unanimously, (ten States being present,) that an Equestrian Statute of General Washington be erected at the place where the residence of Congress shall be established—that it be of Bronse—that the General be represented in a Roman dress, holding a truncheon in his right hand, and his head encircled with a laurel wreath—that it be supported by a marble pedestal, on which are to be represented, in basso releivo, the following principal events of the war, in which the General commanded in person, viz: the evacuation of Boston—the capture of the Hessians at Trenton—the battle of Princeton—the action of Monmouth—and the surrender of York. On the upper part of the pedestal to be engraved as follows: The United States, in Congress assembled, ordered this Statue to be erected in the year of our Lord, 1783; in honour of George Washington, the illustrious Commander in Chief of the Armies of the United States of America, during the War which vindicated, and secured, their Liberty, Sovereignty, and Independence."

The inquiry—Whence this Vote or Vow, still unfulfilled?

The answer—According to the *Memoir*, the money *grudged*.

No. XIV.—Page 59.

Quicunque vult—the name, in churches having *rituals*, for the Athanasian Creed, being the initial words of the Latin version of it. The Episcopal Convention, in this country, on a revision of the Articles of Religion, established by them, omitted it; hence it no longer serves as one of their confessionals, or tests.

No. XV.—Page 63.

The Rhyme—

"In Adam's FALL,
We *sinned* all."

Qu.—Can you ever *convince* the scribe and disputer, that such the "origin of evil," as long as their learning and wisdom fail to serve their chief purpose, to them, to *convince* them how much they *lack* both?

No. XVI.—Page 71.

The *fact* of a tradition among the Indians of Long-Island, of a war between the Evil Spirit and those of Connecticut, about the territory, and of his being worsted, and retreating to the Island, crossing the Sound at Frog's Point, by stepping from rock to rock, it happening to be low water, and collecting the rocks on the island in heaps at Cold spring, and, out of revenge, throwing them across the Sound, defacing Connecticut with them, as we now see it; and then a tradition among the whites, that the Indian tradition of the *passage* of the Sound suggested to the first settlers the name for the line of rocks, the *Stepping* Stones, and that the Indians whom the whites found there, insisted they could still see the print of the feet on the shore, I had from the late Mr. L'Hommedieu, a native of the Island; and that not uncommon, even in his time, whenever a Connecticut man and a Long-Islander met, and a mug or two of cider between them, to hear the *jeer* from the one, and the *retort* from the other; so that possibly I have, in proportion, as much *fact* for my episode, as Virgil, my *precedent*, as will have been perceived, from my motto, for the choice of the subject, *Names*, had for most of his—like him, too, I

have my hero, the *Dutch*, and have had also to distinguish, at times, between the *pius* Æneas and the *dux* ~~Trojanus~~; witness their *religious* toleration for the sake of *trade*, and Skipper Block's *Helle*-gat.

On conversing with some who have perused the Memoir, it would seem that an object for which the war, between the Indians and the Evil Spirit, has a place in it, the *lesson*, the *allegory*, of the *warfare* between man and the *adversary*, the enemy of his peace and bliss, and what, and whence, the *recruits* to "keep his heart and mind" *entire* for the *watching* and *enduring*, if to hope to *prevail*, had escaped *heed*.

No. XVII.—Page 73.

This *sketch* of the Indian, is from personal observation or knowledge, having been repeatedly in the commission to hold treaties with them; not that I have witnessed their torments to their prisoners, or a *woman* the avenger of blood, or the *frog* to serve for *food*—the first is of universal notoriety, the second I had from the late Mr. Staats of the Hooge-bergh, about four miles below Albany, adjacent to the river, where the scene was transacted, my informant, at the time, a lad in the family of his father there—the victim sat on a log at the shore, his hands covering his face, and his elbows resting on his knees—the woman recoiled twice, but urged on by the men, and with sternness, she advanced a third time, and at the first stroke, sunk the tomahawk into his skull. She shrieked and fainted—for the third, I might also rely on notoriety; I still vouch the late General Schuyler and Judge Duane; the latter had it from the late Sir William Johnson, with this addition, that not unfrequent with them to *enrich* the *mess* with the *liver*.

product of their own laziness and filth—should the whole be conceived a *little* coloured, perhaps venial; it being only thereby to expose, to a *little* more effect. the affected admiration, of the *philosophic* among us. of the man of *nature*.

No. XVIII.—Page 76.

It appears I read my Memoir at the very *moment*; the *demon* having since, not only visited Connecticut, but it is feared, taken up his abode there; those, *in opposition* to the *federal* party, have, under a new name he has instigated them to assume, *Tolerationists*. prevailed at last in the elections throughout—the salutary habits of this people—coeval with them as a community—*steady* in them from the beginning—thanks to the *Puritanism* of their *Pilgrim* forefathers, as they at times denote them, for both the habits and their steadiness in them—hitherto their *pride*—all, all, extinct!

No. XIX.—Page 82.

In addition to the passage in the text, in Italics, as to the *principle* of the Revolution, the *point* between the Colonists and the mother country, the following further extracts from the Note mentioned in Note No. 6; New Jersey, as a distinct ground of claim, insisting on a sovereignty as *derived* from the *Revolution*—the extract:

"Neither will any supposed change in the condition of New-Jersey by the Revolution affect the case. The Parliament, or Legislature, of the mother country, claimed a right to pass laws binding on the Colonies. The Colonists claimed to be entitled to like rights

with their fellow-subjects in Britain, and so not bound by any law to which they did not assent, or, in effect, to be sovereign, or independent of the parliament. Attempts were made to define the nature or extent of the sovereignty to be retained or enjoyed by the Colonies, or to establish a *fundamental* between the Parliament and them, and they to remain members of the empire, thereby to preserve the *unity* of it; all of which failed, inasmuch as they would only have terminated in the incongruous and futile mode of government, an *imperium in imperio;* and there being no alternative between an absolute submission to the will of the Parliament and the empire remain *entire*, and an absolute independence of such will, and, of course, or *severance* of the empire, the Colonists resolved on the latter. Such is the simple principle of the American Revolution. The question was limited as to *parties*, it being between the Parliament and the Colonists, and not between the Colonists themselves; and also as to its *subject*, it being a more *legal* question arising in the British Constitution.

NOTE—*suppletory to the above.*

PERHAPS the question may more precisely be stated; how the *principle* in the British Constitution, in regard to the *people*, they viewed as *represented* in the House of *Commons*, a branch of the *legislature*, and so denominated when to be distinguished from the *King* and the *Lords*, the other two branches, *legislation and representation inseparable*, is to be *applied* to the *people* of the *Colonies*, in their *relation* to the *people* of the *metropolitan* community, it not being *practicable* for them to *participate* in the *representation*? Wholly *inapplicable*, say the *parliament;* and therefore, *from necessity* we must legislate for them. Such our claim. No, reply the *Colonists;* there is an *alternative* in the

case, and *rightful* for us to avail ourselves of it; to *separate* from you, and form *representative* governments of our own. Such our *counter-claim.*

This statement of the question results in a distinct and complete issue *in law* between the parties; and, if so, does it not follow, that the *instrument*, the formal annunciation of the independence, usually known as the *declaration* of it, is misconceived? Instead of leaving the controversy as resting on the merits of the claim, and counter-claim, of *right*, abstracted from *fact*, there being none in question between the parties, it enumerates a series of *acts* on the part of the government of the parent State, some by the King, separately, as in the exercise of his prerogative, others as conjunctly with the other two branches of the legislature, the whole charged as oppressions, and the King thereupon denounced a *tyrant.* Admitting them, for the sake of the argument, still they being with intent to *enforce* the claim, or *overt-acts* of it, they aught alike to have been resisted, even if as undetrimental as an entry on lands to preserve a right. As proof they would have been resisted, take the following, from the address of the first Congress, to the people of Great Britain: "KNOW THEN, *that we consider ourselves, and do insist that we are, and ought to be, as free as our fellow-subjects in Britain; and that no power on earth has a right to take our property from us without our consent*"—"*that we will never submit to be hewers of wood or drawers of water for any ministry or nation in the world;*" and, to add to the solemnity of the asseveration of *claim*, the language of the VOLUME OF THE BOOK selected to express it. The whole peculiarly bespeaking the character of *the* individual who prepared it, John Jay. It was not possible for us to recede, and no calculation our adversaries would not persist. Such the SPIRIT of 1774, to correct the anachronism of 1776.

According to the general tenor, however, of the *declaration*, the *actual* oppressions charged in it, are made the *cause*, and to adopt its diction, "for declaring ourselves absolved from all allegiance to the British Crown, and that all political connection between us and the State of Great Britain is and aught to be dissolved;" or, in a word, the *cause* of the *Revolution;* thereby not only placing it on other than its simple true ground; but also obviously detracting from the merit of it. Abject those not resisting oppression; degrees more so, if the oppressor an *individual* tyrant. The *reptile* will *turn* when *trodden* on. In short, if the statement here of the precise *principle*, or the point, of the Revolution, correct, then how much of the *preamble* to the declaration might not have been spared. Publicly reading it has become a part of the *ceremonial* when assembled to celebrate the anniversary of it. Introduced by the *Tammany* Society or, Columbian Order when instituted in 1787. The Memoir asserts the liberty of the *Revolution* an "*original*" liberty. What would we think of one, entitled to hold by *prescription*, still insisting to hold by *grant*, and have it annually publicly proclaimed as his *origin* of *right?* But is there not a farther, and more serious question here; and to be hoped hitherto not perceived? This *formula* not known during the WAR for the Independence. The treaty of peace put an end to the struggle. Now the question: Did it not also, as from its very nature, impose it on the parties as a mutual duty between them, AN OBLIVION of aggression; or, in the diction of the DIVINE pacificator, "a FORGIVENESS OF TRESPASSES?"

No. XX.—Page 83.

A Cœlebs myself, and recommending the *earliest* search for a wife! Is the *hand*, the *pointer*, less to be heeded, when showing the *right* road to *others*, because *itself* not going it? Neither will I suppose the adage obsolete; "*Nihil dulcius amico monitore.*"

Epitaph of Prior, the poet, by himself, in the reign of William the *third:*

"Nobles and Heralds by your leave,
Here lies what once was Matthew Prior;
The son of Adam and of Eve,
Let *Bourbon* or *Nassau* go higher."

FINIS.

Pope having become out of date the following
Couplets from him, being those to which the
proverbial expression, page 45, alludes,
are subjoined for the sake of modern readers—
You'll find, if once the Monarch acts the Monk;
Or, Cobbler-like, the Parson will be drunk;
Worth makes the Man, and Want of it the Fellow;
The rest is all but Leather, or Prunella"—
The Parson's Gown always of Prunella—

CORRECTIONS.

Page 27, line 1, *the* wanting between in and Dutch.
31, 20, Antonio to be Antonia.
39, 8, Aufscher to be Aufseher.
40, 6, convent to be convert.
55, 17, Dats to be Dals.
55, 28, Fonteyn to be Fonteynen.
68, 5, mentioned to be mention.
70, 15, form to be from.
75, 3, their to be there.
79, 22, Stadhuy's to be Stadthuy's.